

MILITARY CHAPLAINS'

REVIEW

1981

Military Chaplains' Review

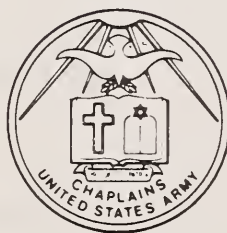
“Parish Development”

**DA Pam 165-131
Fall, 1981**

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "the," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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What is Parish Development?

What in the world is Parish Development? It is important to answer this question at the beginning of this issue of the *Military Chaplain's Review*.

Following World War II there was a gigantic appetite for consumer products that had been denied the American public during the war years. Part of the management challenge included methods of *increasing worker productivity*. It was clear that the attitude of the worker was crucial. Industry turned to the theoreticians and the academicians for help with this problem. Research studies produced one common theme—people are important. Behavioral scientists led this parade. Richard Beckhard of Massachusetts Institute of Technology stated in “Strategies of Organization Development:”

Enterprise managers today are deeply concerned with the dilemma of how to (a) fully mobilize the energy of the organization's human resources toward achievement of the organization's performance objectives, and (b) at the same time, so organize the work, the work environment, the communications systems, and the relationships of people, that individuals' needs for self worth, growth, and satisfaction are significantly met at work.

The name for this new “technology” described the goal—organizational development. Organizational Development (OD) in its simplest definition is the systematic, planned change(s) that occur within an organization to improve its opportunities to achieve the goals and objectives of that organization.

Normally in Organizational Development, an outside person assists the leaders of the group or institution to plan this process. The simplest format for Organizational Development involves three basic questions:

1. What is the present condition of your organization?
2. What would your organization look like/be like if it achieved all its goals?
3. What needs to be done to move from question #1 to question #2?

The finesse of the outsider in assisting the group or organization to achieve the best possible results is the measure of the OD consultant. Certainly, the receptiveness and cooperation of the head of the organization, as well as the entire staff is key also.

In following the OD process, the organization obtains enough information through interviews, questionnaires and the like to determine the current status of morale, communication, work climate, and similar factors that influence the condition of the organization. In working with the organization, the consultant suggests certain changes or activities that would enable the organization to improve the things found to be counter-productive, or hindering effective work.

There will usually be some problems in the organization's communication. Other conditions are also generally considered. The important point is that each organization is different and the process of OD must be designed for each case. No experienced consultant would attempt to try the same thing for every situation.

Back to Parish Development! What is it? It is the addition of theological and biblical principles to these basic principles of human relationships. It is the use of some of these common sense ideas, developed in the business world, but also applicable in the world of the church. Parish Development is a planned, systematic method of examining the goals, purposes, and methods of a chapel, church or synagogue; asking the right questions about the current status; comparing that with the desired ministries and results; being honest enough to acknowledge where improvements or changes need to be made; and finally implementing them.

The last step is the most difficult. From the very beginning it is critical for the group, whether in industry, business, government or in the church, to plan an evaluation. We need to decide what we will attempt in order to have a basis to determine how well we have accomplished it.

—Chaplain (LTC) Cecil D. Lewis

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An Interview With The Chief:

Enabling “Life” in the Parish

Chaplain (MG) Kermit D. Johnson

MCR: Chaplain Johnson, following graduation from West Point, you served as an infantry officer in the Army. You also commanded a company prior to becoming a chaplain. You have had an opportunity to see ministry in the Army from both sides. What perspectives does that give you with regard to the subject of Parish Development?

JOHNSON: When I first came into the chaplaincy, I became a part of a system which existed more by default than by design. This system contrasted strongly with the concept of ministry which I had formed both through study and experience. I am sure that other chaplains have experienced the same thing.

For example, as a lay person and an Army officer, I had conducted Bible studies for the men of my company and for officers and their wives. In these studies, I noted critical Biblical passages, such as Ephesians 4, which dealt with the varied ministries of the people of God. We discussed how that concept had been distorted in the history of the church. The first century understanding of the *laos*, the people of God, included both clergy and laity, but was distorted as it shifted to mean principally the clergy.

As I came into the military, even though I had this biblical and theological understanding of the priesthood of all believers and had performed ministry as a lay person, I found myself doing just about what everybody else was doing. I was the local dictator, the local boss, the local authority in the chapel. That just shows what a tricky thing this whole business of *laos* is. You can understand it mentally and can even experience it in your life; then you get this bag of tricks in seminary and are ordained, and go into the parish and do it all yourself. In your mind, you know about the work of the people of God, but in practice you become God's principal worker. Other chaplains and I have felt the frustrations that resulted from this tension, but we didn't have the tools to attack the problem.



Chaplain (MG) Kermit D. Johnson began his Army Career in 1951 as an infantry officer, serving as a platoon leader and company commander in the Korean War. He resigned from active duty in 1954, and served two years as a lay missionary in the Orient. He was graduated from Princeton Theological Seminar in 1960, and was ordained a minister of the United Presbyterian Church in the U.S.A. He returned to active duty as a chaplain, and has served in a variety of assignments. He is currently serving as Chief of Chaplains, Department of the Army.

MCR: You obviously feel strongly about this problem. Have you seen any answers? What is being done to solve the problem?

JOHNSON: The Chaplain Board, with support from my office, is working to bring various parish development models onto the scene. We have started to bring people to workshops, and we have been training chaplains and laypersons together—like salt and pepper in the same shaker. Of course, this has been on a limited basis—instituting models—but it is a beginning.

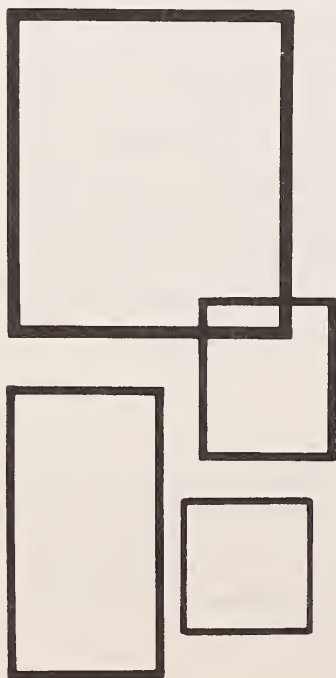
MCR: What are some of the problems and tensions that we face in trying to implement this—to get the idea to “catch?”

JOHNSON: Reinhold Niebuhr used to say that, in order to have life, you must have both form and spirit. Spirit is fiery and dynamic and vital, but it can't exist free-floating. It must be confined—focused—organized—utilized. Therefore, you have to have a church—a community—some way of regularizing dynamic activity.

MCR: Can you illustrate what you mean by this tension between form and spirit?

JOHNSON: Historically in the church, there have been bursts of the spirit—dynamisms that have caused people to say: “This is so wonderful that we must capture it.” When we see vitality, we want to bottle it. This weakens vitality in second and third generations—such as seventeenth century orthodoxy in Europe. Another example is the Great Awakening in the 1740's in America. It possessed great vitality, but eventually resulted in some disreputable and questionable forms—Elmer Gantry manifestations.

MCR: To what extent can we ever resolve these tensions?



JOHNSON: We will never resolve them altogether. We have a tension between life and structure, and we find ourselves trying to use structure to engender life. That is a neat trick indeed. I think that we will succeed partially, but the whole idea is, to some extent, self-defeating. Nevertheless, when you introduce some of the elements of Parish Development, such as the parish council—when you attack forms of dysfunctional behavior and the inability to listen—you reduce the inhibitors to life. You provide loosened soil in which life can take root.

I just read quickly our new training circulars on lay ministry and parish development and I must say that they are outstanding. Still, when you read them, you feel this tension between life and structure. On the one hand, I caught the sense of structure and thought:

"There is a call for vitality here too. How does that come about?"

MCR: From what you have said, I assume that you believe that Parish Development is a part of the answer to that question.

JOHNSON: That is true. But you can't just take a spoonful of parish development and put it in the parishioner's mouth like castor oil. There has to be more to it. The difficulty is "getting at" the life that people or groups possess—for instance, the small group which studies the Bible, sees something new and begins to act on it. It is hard to give definition to something like a prayer group which begins to act on its prayers—where prayers get legs and move out into life.

What I'm saying is that there has to be the charismatic, spiritual, dynamic, life-giving, mystical, unexplainable side of this tension. We must address this side of the fence, and I believe that we do it through charismatic people. I'm not talking about charismatic in the sense of speaking in tongues. I'm not discounting that, but that is a narrow view. I'm talking about people who have a quality of ministry and life that is visibly powerful and radiant—that influences other people for God and His kingdom.

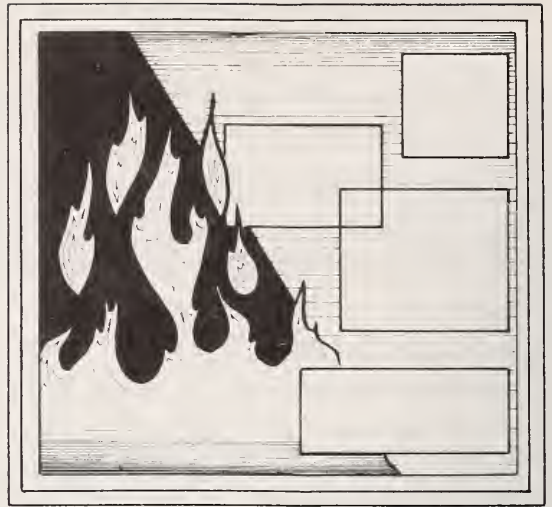


MCR: How does a chaplain find and encourage that kind of vitality in his lay people.

JOHNSON: Let's consider a practical application—for example, how the parish council will operate. The business of life vs. structure introduces a tension. Will the parish council be a creative, open, sensitive-to-the-spirit group of people, or will it be a closed, doctrinaire, rigid group that simply does what the chaplain wants done? There you have the tension—will the parish council be a life-giving force or a "rubber stamp?"

As a second example of the tension, consider the congregation. Will it reflect a sort of "command-obedience syndrome" a "support-your-chaplain syndrome," in which the chaplain has the people do his bidding, or will that congregation tap into life—use the gifts that God has given the persons in that congregation—use the gifts that God has given to the congregation as a group. The tension operates again.

The “support your chaplain—obey the chaplain approach” gets things done, and I’m not knocking it. The chapel program requires specific tasks to be performed, and the chaplain must recruit people to perform those tasks—directing choirs, singing in choirs, ushering, teaching Sunday School. The chapel has jobs and job descriptions, and the chaplain has to fill slots with people. But the chaplain is also in the sensitive and intuitive work of listening and watching, responding, and looking at the gifts that members bring to the congregation. He is in the work of enabling and empowering the people of God to use their gifts.



I hope that this is not coming through as an “either-or approach.” I am just saying that the chaplain can’t avoid either the “life” or the “structure” side of the tension. We need both. If we break this dynamic tension and go totally one way or the other, chances are that we will create dysfunction rather than vitality.

MCR: I am sure that most of our readers will recognize the tension that you have described. I think that the issue for most of us is how to find the right point on the continuum between “life” and “structure.” Do you have any reflections on the process of resolving this tension?

JOHNSON: This lands us back at the clergy/laity split again. As clergy-persons, we want to make sure that everything is “right.” We are the authorities; we assume that we know more about theology and ministry than anyone else in the congregation. As a result, we become the arbiters, the limiters, the definers in subtle and not-so-subtle ways. We take charge. We approve actions. We select leaders who mirror our viewpoint and won’t “go off on their own.” *We* are in control.

But is this life or the antithesis of life? If we are interested in life and not just control, we can’t keep everything perfectly neat, confined and structured. Events will “spill over;” some wild things will happen.

MCR: Can’t that be pretty risky?

JOHNSON: As Chaplains, we have to accept some risks. That may sound like a lot to ask, but the fact is that there is no ministry without risks. If we try to structure things so tightly as to eliminate risk, we stifle creativity and vitality—the “life” side of tension. Then we will fail as certainly as if we stray too far on the other side—perhaps not so dramatically, but just as certainly.

MCR: What are some of our greatest obstacles in becoming life-giving and life-enabling rather than life-stifling?

JOHNSON: Behind much of what I am saying lurks the problem of clericalism. We have been too clergy-centered. Many of our chapels have been like the Dead Sea; everything flows in and nothing flows out. We've been a "come" structure—a place to gather. We know a great deal about the church gathered—what we do when we get together—but we know too little about the church dispersed. What goes on in the chapel is "our show," so to speak.

The fact that we haven't gotten much beyond this reflects our clericalism. There is a "bigger show"—the world in which people live their lives—the world in which our laypersons are active on a daily basis. We have not developed a concept of vocation that would cause us to ask: "What is God doing in the motor pool today?" We imagine God as confined to the chapel. In reality, God is busting out all over, and He is in the motor pool, making His grace felt.

Furthermore, within the chapel we have identity problems. We have hang-ups with respect to the terms "congregation," "parish," or "the chapel community." We don't want to call ourselves "the church" or "a church," but we know that, where two or three are gathered together, God is there in the midst. And so we double-clutch. We don't want to get in trouble with our denominations by identifying the chapels as churches, yet we do not want to deny that God's spirit is present when believers come together.

MCR: If you were in a chapel now, how would you go about the problem of utilizing lay people?

JOHNSON: Well, first of all, I would attempt to reserve judgment as to who the committed people are. A number of people are committed, but "they have never been asked," as the training circular on Parish Development says. Other deeply committed people are "taking vacations," trying to recuperate from burn-out. Others are "fed up," and are dealing with hang-ups. So I think I would relax and pray and ask God to direct me to the people whom He would want to use in this particular setting. I would have a total approach, alert to people who want to work in more structured ways and open also to those who want to work in more unstructured ways.

So my first step would be to put up my radar and listen—listen for the gifts of the spirit as they are manifested in the lives of the people. I would attempt to be a much better listener to the signs of the Spirit than I have been in the past. I would work together with the persons involved to see how our gifts could best be employed—not just in the chapel, but outside as well.

The second thing I would do would be to hold critical training sessions; I think that retreats are an effective way to do this. In that setting, you can bring something to completion. You can go beyond impacting in a

mental way, which is what is possible in a short time; in a weekend or longer retreat, you can actually impact on the total person. We have seen how effective such experiences as Cursillos and Marriage Encounters have been.

I would also look for more training in specific skills—communications skills, teaching skills, and skills in understanding and applying the scriptures existentially. It is meaningless to teach people what happened in the first century unless we can help them to determine what that means for our lives today. This is a further example of the tension between life and structure, of which I spoke earlier. The lifegiving power of the Spirit may be unleashed within the structure of classes on understanding and applying the scriptures.

I would also be much more open to people's feedback. Whether I would do that through informal talkback sessions or formal surveys, I don't know. But I would be very sensitive to people's needs. This is an area in which I have grown. I started out with only my own ideas, reflecting to a great degree what I had learned in seminary. As time went by, I found myself relating more in my preaching and teaching to what was going on in the community. As a result, what I was saying seemed less foreign and more on target to the community. We ministers, priests, or rabbis must involve ourselves closely with the people so that they impact on us; they have a lot to teach us.

A History of Parish Development in the Army Chaplaincy

Chaplain (LTC) Cecil D. Lewis

In 1970 the Secretary of Defense issued a request to all commands to submit a report to him of their efforts to improve communications between the races. There was a rise in tensions between races. It was clear that the Secretary did not believe that enough was being done to manage this escalating problem. Chaplains representing the Office of the Chief of Chaplains discussed the situation with a consultant from the National Training Laboratories (NTL) Institute for Applied Behavioral Science. This group of chaplains made it clear that they desired to do more than the minimal effort that might be required. At this time some important, basic decisions were made. They agreed there would be an extensive training program for the Army chaplaincy. This included training in working with racial minority groups, establishing priorities in their work, and defining the role of the chaplain in the Army.

During the year 1971-72 approximately 100 advanced course chaplain students participated in human relations training at Fort Hamilton, N.Y. These sessions were conducted by trainers from NTL. These sessions covered the areas of drugs, minority groups, and dealing with the young “protest” generation. There were also 3-day workshops conducted at 19 Army posts throughout the continental United States. The total number of participants in these labs was about 500 chaplains. In addition to these workshops, 24 chaplains were trained as internal consultants, or trainers for this program.

During the Chief of Chaplain’s Command Chaplains Conference in the summer of 1972, Dr. Cyril Mill of NTL spoke to the group about the program. Chaplain (COL) Charles Kriete, Director of Plan, Programs, and Policies, attached a note to each copy of Dr. Mill’s paper requesting that each participant read the report and be prepared to discuss it on the following morning—27 July 1972. The title of the report was *A Changing Concept of the Chaplaincy*. The opening paragraph highlighted the rationale for some changes:



Chaplain Lewis is a General Association of Regular Baptist chaplain, and is the Manager at the U.S. Army Chaplain Board for Parish Development.

Recently the black enlisted men at an Army post in the Midwest began to hold a series of informal meetings in the chapel during evening hours. The post command viewed these as unauthorized meetings and ordered the chapel to be locked at 1700 hours, but the men continued to meet elsewhere. In a series of moves the situation appeared to be escalating, with sharp polarization of one side against the other. A confrontation with unpredictable consequences seemed to be imminent.

A chaplain on the post had been keeping in touch with these events, but just at this time he received orders for transfer. Before leaving he contacted another chaplain assigned to one of the post units that had a high proportion of black troops and suggested that he get to them, talk with the men and find out what he might do to alleviate the situation. The other chaplain's response was, "Race relations is a command responsibility. I have no reason to get involved."

It is obvious that these two chaplains have different ideas of their role. One sees himself as proactive, socially concerned and ready to take personal and professional risks in the interest of his men. The other concerns himself primarily with matters of the spirit. His stance in worldly issues is passive, reactive rather than proactive, and in the arena of daily affairs he prefers to occupy the position of a bystander. These two views of the Army chaplaincy illustrate the measure of difference between the old and the new.

A concerted effort is underway to change the self-concept of Army chaplains from the old to the new, from the reactive to proactive, toward a more aggressive involvement in social issues in the military environment. It is intended that chaplains will become a force of consequence in the eyes of line officers and the military community.

In supporting his views on the possibility for positive change, Dr. Mill pointed out that Army chaplains...

have power at their command which is rarely used; the power of the church, power of their position as representatives of right and justice, power of their individual personalities, and power to limit the extent to which they will accede to the restrictions which bind other branches of the service.

The Chief of Chaplains, Chaplain (MG) Gerhardt Hyatt, and several others who attended that meeting agreed that Army chaplains needed to be more proactive. Plans were made to begin extensive Organizational Development (OD) activities at 10 Army posts. Chaplains were trained as internal consultants to serve at those 10 posts, and 10 civilian consultants provided by NTL were also assigned to make periodic visits.

Those 10 posts were Fort Dix, Fort Benning, Fort Ord, Fort Hood, Fort Bragg, Fort Sill, Fort Riley, Fort Knox, Fort Polk, and Fort Jackson. Chaplain (LTC) Edward L. O'Shea was designated Project Officer for the Chief of Chaplains.

Each post conducted OD differently. The philosophy and personal management/leadership style of the post chaplain often influenced the program.

As one example, the chaplain section at Fort Riley, Kansas, experienced difficulties in relationships with the command and staff members. When I arrived in August 1973 it was clear that the chaplains were suffering from severe budget cuts as a result. There was a definite *we-they* existing between the chaplains and most other sections on post. The

reasons for this sad condition are not important. The fact that this breach had developed is significant in telling the story of one of these 10 posts.

In addition, the chaplains had drifted apart. Communication was virtually non-existent and in the words of the Old Testament "...every man did that which was right in his own eyes."

A new post chaplain began his ministry at Fort Riley just two weeks before I arrived. In discussing the advent of the OD program at Riley, he asked, "Can OD help us improve things?" One year later we had our answer!

We formed an OD Committee composed of representatives of the various chapels, units, and other subgroups on post. Each week we met with the Post Chaplain, Chaplain (COL) Ted Quelch, to explore how we could improve our situation and develop more effective methods of ministry.

As we continued our work, all of the chaplains and chaplain assistants were brought into our planning. We used small group meetings, interviews, and questionnaires. It was difficult for us to avoid each other and the issues that kept us apart. Each month the post chaplain encouraged open discussions at our training conferences. Gradually communication among the chaplains improved.

At this time Chaplain (COL) Clifford Keys developed a new program for the chaplaincy which included the use of Management by Objectives (MBO). As we watched the TV cassette tape, read the material, and discussed it among ourselves we felt overwhelmed. Our civilian consultant, Dr. Bernie Lubin, challenged the OD Committee to make an honest effort to understand and implement it.

Each chaplain obtained enough information about the needs and desires of the people to make plans for the next year. During an all-day meeting of chaplains, these ideas and plans were listed on sheets of newsprint. Twelve tables were arranged around a large room with a sheet of newsprint for each month of the calendar year. By the time we were finished listing our programs and activities on these newsprint sheets several things were clear. There were common interests. There were some glaring conflicts. There was also duplication—particularly around the holiday seasons. We identified areas where holes existed that needed to be filled. By this time we were able to communicate better as a group and discussions followed which resolved most of these matters.

The chaplain's section published this master program for the next 12 months. In retrospect this was a rather elementary approach to providing religious coverage to an entire military community. But with the previous history this was an exciting accomplishment.

The intentional approach of the chaplains at Fort Riley, and specifically the direct ministry to young soldiers—both unmarried and married—caught the attention of the Commander. It was not too long before he told the Chief of Staff during a staff meeting, "See that the chaplains have the resources that they need." This meant the restoration of

funds that had been cut plus some additional funds. He was pleased with our outreach ministries to the soldiers. In the light of the heavy commitment by the 1st Infantry Division for Reforger this was an important link in chaplain support of the division's mission.

For those of us who saw OD as a means to achieve our goals for ministering to the military we were grateful. But for others who were troubled by the different words, the paper work, the training laboratories, and this whole new approach there were continuing questions.

Chaplain (MG) Gerhardt Hyatt, Chief of Chaplains, held a meeting with several post chaplains in the fall of 1974. This was just after the first full year of OD at the 10 installations mentioned above. A tape recording of that meeting was made and a transcript includes the following question with Chaplain Hyatt's answer:

Question: "Why did the chaplains want to get in OD?" Ch Hyatt: Maybe a little history on this would help. I think that OD and MBO are very closely interrelated. I don't think you can have management by objectives unless you have some kind of measurement and some kind of management system that can achieve those objectives. From my vantage point what bugged me was that I could see 1500 really brilliant, dedicated, highly educated people in the Army in the form of chaplains whose potential was 100 and impact was 10, on the system and on the individuals there. There's got to be a reason for that. I don't have to know OD in order to know that OD can do something. I don't have to be an expert in it to know that it has a potential.

Our problem was to raise that impact to somewhere near the potential of these 1500 chaplains, in impact on the community. So you start from there in a very confused glob. You don't know just where you are going to go but you start with the objectives and you see that those objectives cannot be achieved under the system as it is. You need access, and we didn't have access. Sure some individual chaplains had access to commanders and some components of power and influence but generally the access even to the people was limited.

I felt that OD was a possibility, a probability. My staff and other chaplains felt that way. So we decided that if we don't know enough about OD to run it ourselves the thing to do is to get some people in to help us, and put us on the right track and increase our impact to somewhere near its potential. In order to get it started there had to be some nudging. I don't think the chaplains in the field knew any more about OD than I did, and that wasn't much except that I knew its possibilities.

We started out on a model in order to get started. And there were enough other post chaplains who saw from that model that here is a way we can go. They understood the possibilities but they didn't understand the mechanism. It's really that mechanism that's the difference between what we'd like to have and what we have. Having set up the model and showed some possibilities in it, we now are leaving it up to the individual installation to go ahead and take their own initiative. If they take it they take a risk. If there are installations that are using OD for the purposes of maximizing their impact in the achievement of their objectives, and another installation doesn't, the one that doesn't is taking a risk that, well, if he succeeds and I don't, or if they get manifestations of success and I don't I maybe turned it down. From that standpoint there has been pressure, but it has been minimal.

The minute there is a consensus that it isn't any good, then we just drop it and go on to another model. The fact is that instead of impact being 10

with potential 100, I believe that the impact is maybe around 30 or 40 at least. That's why I feel that the consultants have had a great deal of influence on this situation and the chaplains have recognized that even though they don't understand all the language and mechanisms of the thing that it's working.

In fiscal year 1975 seven more installations were added to the original 10. These seven were Fort Campbell, Fort Carson, Fort Devens, Fort Eustis, Fort Meade, Fort Stewart, and Presidio of San Francisco.

In addition to the posts that were active in the OD program, the major command staff chaplain offices were also involved. Each MACOM office used a civilian consultant to assist in the OD process for their work.

By this time there were details to the OD program including the training and coordination of the external (civilian) consultants with the internal (chaplain) consultants. In a letter dated 24 October 1974, Chaplain (COL) James J. Murphy invited representatives from the MACOM offices to attend a meeting between the Office of Chief of Chaplains and the USA Chaplain Board (USACHB). The purpose of the planning session was to make future plans for the OD program. The "operational responsibility of the OD program" was transferred from the Office of the Chief of Chaplains to the Board. The MACOM's participated in this planning.

For the next 6 months Chaplain (COL) Wendell Wright and Chaplain (LTC) Billy Libby managed the OD program at the USACHB. In July 1975 Chaplain (LTC) Dan Rivers was assigned to the USACHB as the new manager. His work included the allocation of training spaces, coordination of civilian consultants, and the development of internal consultants (chaplains) who could serve as trainers and resource persons within the chaplaincy.

a. *Management Work Conference (MWC)*. This is a 1-week program for middle managers (i.e., post chaplain, division chaplain, etc.) designed to provide personal insight into how a person's behavior impacts on the organization he manages and on how to increase his managerial skills. The OD program envisions two team members having this training. There is no prerequisite training for this program.

b. *Human Interaction Community Labs (HI/CL)*. This is a 2-week program in interpersonal skills designed for those chaplains working directly with the community. Membership on the team by chaplains having this training and working in the community should help the team gain insight into grass roots needs/interests. At least one, but preferably two, chaplains on the team should have this training. There is no prerequisite training for this program.

c. *Training Theory & Practice (TT&P)*. This is a 2-week program for those having responsibility for the training effort. Experiential in nature, it provides insight into the training designs/techniques useful to an organization and its OD program. Since this is an advanced program, attendance at an MWC or Human Interaction Laboratory is a prerequisite of the program. For the purpose of meeting this requirement, those chaplains having attended the NTL 1-week program conducted in conjunction with the chaplain school career course may be considered to have the MINIMUM qualifications. One chaplain on each team should have TT&P training.

d. *Program for Specialists in Organization Development (PSOD)*. This program is 4 weeks long and designed to assist those individuals having

heavy responsibility in guiding the local OD effort. For the purposes of our program, the team member with this skill should be able to give the team insight into how best to use the outside consultant and to help design the program. Though the post chaplain is seen as the team leader, the member with PSOD background will probably handle administrative requirements, interface directly with the outside consultant, and generally help with program direction. One chaplain on each team needs this training. A prerequisite of this training is both MWC or a Human Interaction Lab and TT&P. If one has not had TT&P, some flexibility is allowed, but extensive preparatory reading will be required in order to insure comfort with other students in the program.

These gave a sense of progression in competency for those who were to serve as facilitators/consultants within the chaplaincy. It also identified a dual track of personal growth and skills. This same basic philosophy has continued until the present time.

Another important part of the OD program was the selection and training of individuals who could serve as OD consultants within the chaplaincy. The use of civilian consultants in the beginning phases was critical. But most everyone recognized that in the future it would be necessary to have our own internal resources available. Approximately two dozen chaplains were sent to the PSOD conducted by NTL. As other chaplains were identified, they too would be trained and supplement/replace this original group.

Final plans for a *Greensuit Network* were formulated at a special planning session held at Manressa on the Severan, Maryland, November 1975.

Chaplain (LTC) Richard Tupy developed a conceptual model of this network of chaplains which would serve as the trainers and consultants in the future. Seven of us were assigned posts where we teamed with a civilian consultant. For almost 2 years this intern program continued.

Organization Development Becomes Parish Development

An increasing number of chaplains questioned the relationship between OD and the chaplain's ministry. Some adjustments needed to be made in the entire program. Chaplain (LTC) David Compton of the Forces Command Chaplain Office learned of the work of The Center for Parish Development in Naperville, Illinois. He encouraged the FORSCOM Staff Chaplain, Chaplain (COL) William Martin, to attend one of their training labs for pastors. Immediately, Chaplain Martin knew that the Center for Parish Development used organization development with an application that was theologically based. Chaplain (MG) Orris Kelly was briefed on the possibilities for Parish Development in the US Army Chaplaincy. He gave his encouragement and support for a pilot project under the supervision of the USACHB. On 18 June 1976 Chaplain Compton submitted the final design for an extensive Parish Development program to be conducted at two Army installations. After coordination with MACOM offices, the OCCH, the USACHB, and the two post chaplains that would be involved,

final approval was given and a research project was started. Chaplain (COL) Eugene Allen was the post chaplain at Fort Leonard Wood, Missouri, and gave unqualified support for the project as it began. Sometime later, Chaplain (COL) William Martin became a part of the project when he was assigned as the post chaplain at Fort Myer, Virginia. Reports of both experiences describe in detail these two important programs.

When the program began at Fort Leonard Wood and Fort Myer in 1976, plans were for most civilian consultants to be terminated by 1981. As a guideline, approximately 20% was reduced for the next 5 years.

At this same time Chaplain Daniel Rivers began sending chaplains and chapel activities specialists to public training events conducted by religious and church organizations. As these workshops replaced those conducted by NTL there was a growing sense of theological orientation in the entire program. The use of the words "Parish Development" rather than "Organization Development" specifically highlighted the intent of this new approach.

Interest focused on the development of parish councils, community surveys, and growing involvement of members of the congregations.

During fiscal year 1978 the practice of sending chaplains and chapel activities specialists for training in OD was resumed. The Mid-Atlantic Association for Training and Consulting (MATC), Washington, D.C., offered an extensive program which was theologically based. MATC had been originally supported by the Episcopal Church in the Washington, Baltimore, Virginia area, and therefore was concerned primarily with church activities.

I reported for duty at the USACHB on 1 December 1978. Though I did not relish the thought, I realized that some basic changes would take place during my time as the Parish Development Manager. The greensuit network was not effective, and a different method needed to be developed.

The very nature of organizational development as a process resists regimentation and structure. For that reason, the selection, training, and use of members of this greensuit network was not widely known. As the manager for this program I struggled with the task of moving from plans for a greensuit network that had been carefully designed to another program that would continue to provide skilled individuals to the chaplaincy. It must be workable and acceptable to our system. It appeared that the best solution was to use the Additional Skill Identifier (ASI) 7D, "Parish Development Coordinator." With a sufficient number of chaplains trained in OD/PD, a minimum of one chaplain at each installation could serve as a resource/internal consultant. In this regard one of my own personal goals was the development of a chaplain's parish development training program. It had been necessary to translate all of the learning and experience that NTL provided chaplains in the PSOD. I was convinced there were sufficient chaplains to conduct our own program. With the basic organization Chaplain Rivers established just prior to his retirement, this was not too difficult.

One of the last things that he accomplished prior to his retirement was the formation of a planning group. This group was composed of Chaplain Tom Carter representing FORSCOM, Chaplain John Snider from TRADOC, Chaplain Ronald Bezanson of DARCOM, and Chaplain Lewis Burnett representing HSC. The work of this group graphically demonstrated the practical manner in which OD/PD can serve as an effective means to an end—MINISTRY!

Each manager was responsible to maintain contact with his own posts and local program needs. With this information the five of us could meet at a central location for 1 or 2 days and make specific plans about parish development. It was during these meetings that the training needs for internal chaplaincy resource persons was confirmed. Plans for more participation by Army persons as trainers were made. Beginning in fiscal year 1980 Army chaplains working with civilian trainers developed material and sequencing for basic human interaction workshops. The positive, affirming statements by the participants made it clear to our group that the use of our own Army chaplains as trainer/leaders, along with a clear theological/biblical workshop was the direction they desired.

Beginning with fiscal year 1981 another step was taken in the area of Parish Development. The Parish Development Training Program was designed and conducted by Army chaplains with the assistance of a few civilian resource persons who were used for specific purposes. This program, the PDTP, is designed to provide skills for those who will serve as local resources for parish activities such as parish councils, lay ministry, transitions, training of all types, and related consulting needs. It is a 9-month program that features both conceptual and practical applications. It involves a deep commitment on the part of the participant who selects a year-long project that will serve as the means of gaining experience during the training period. The participant works under the guidance of a field work supervisor, and generally works at his/her own installation with the local OESO. The PDTP has been designed to continue the training of those who will serve as an internal resource. During fiscal year 82, the responsibility and management of this ASI course is being transferred to the USA Chaplain Center and School. Participants who successfully complete the training are assigned the ASI 7D, "Parish Development Coordinator."

What has been accomplished by OD and PD? Strictly speaking it is difficult to evaluate. The basic reason this is true is that Parish Development is a process—*NOT* a program in itself. It is simply a means toward an end.

Yet as I look at the list of names of those who have participated in the original organizational development program and the later parish development program there are positive results. Several have served effectively in some of the most responsible positions in the Army Chaplaincy. Whether as corps chaplain, post chaplain, division chaplain, Staff and Faculty at USACHCS, and similar places their style of leadership and

organizational understanding have often distinguished and enhanced the ministry in their area.

The formation of parish councils seems the norm for 1981. Some appear offended by any suggestion that their chapel is operating without lay leaders. This was not true just a few years ago.

It follows that the increasing empowerment of lay leaders in Army chapels is important today. The restoration of those who are not clergy, yet wish to minister in this needy world has taken too much time. We have literally contributed to a "limited ministry of faith" for Jesus Christ through our reluctance to empower non-clergy. I firmly believe that the principles of parish development can assist us to accomplish even more in the future.

A “Faith—Ful” Use of OD

Verna J. Dozier

What follows is a faith statement. It is my faith statement, and as such its use to anyone else will be to stimulate your response to the issues with which I am dealing.

Faith, to me is the believer’s understanding of the Good News. It is what I will step out on, and it is the Power by which I step out. In a sense, to paraphrase Mary’s direction in the story of the miracle at the wedding of Cana at the beginning of Jesus’ ministry, it is “What he says to me...”

The two issues with which I am dealing are:

1. How can a Christian minister—ordained or lay—justify going the OD route?
2. What can the Christian minister say to alleviate suspicions of church bodies regarding this secular discipline in their sacred presents?

The two concerns are very much interconnected as I experience them, but I will try to deal with them separately.

Caught up in the vortex of a strange terminology and what seems a mechanistic approach to a holy entity—the people of God—the Christian Church—the neophyte Christian OD practitioner feels a sinking sensation in the stomach and wonders, “What’s a good person like me doing here. My native tongue is the language of grace and love, forgiveness and acceptance. What am I doing in this cacophony of inputs and outputs, transformations and subsystems?”

Therein seems to me to be the understanding you hold on to. It is the person you are that makes the difference.

God so loved the world that He sent His only begotten Son...He didn’t send a theory, a tool, a blueprint—not even an idea. He sent a person. The faith of the Church is that He is still sending persons. “Go ye therefore into all the world...”



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It seems to me that the question the Christian asks is not: "Is the technology Christian," but "Am I who am using it Christian?" and if I am, what difference does that fact make?

I really don't think you have to spend hours soul searching as to whether or not you are a Christian. If you have been operating all along on the acceptance that you are, a first course in OD need not shake that acceptance. It cannot anyway. The issue to which this article is addressed would not concern you, except as a matter of intellectual curiosity, if you were not a Christian. So we can consider the question of the definition of a Christian taken care of. The more serious question is what difference does it make.

I have always been intrigued by the model of Brother Lawrence. He was the same in the kitchen as he was in the chapel. That paradigm has always said a lot to me. Brother Lawrence knew people had to eat and, therefore, dishes had to be used and made ready to be used again. He felt himself as much in the service of the Lord doing dishes as praying.

I think he really understood that the veil had been rent in the Temple. The division between the sacred and the secular had been done away with. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein", as the Psalmist says.

Gibran says:

Who can separate his faith from his actions, or his beliefs from his occupations?

who can spread his hours before him, saying, "This for God and this for myself; this for my soul, and this other for my body?"

OD is as neutral a description of a part of the social order as nuclear physics is of the natural order. It is what I do with it that makes it serve the Kingdom of God or the Rule of the Antichrist.

I believe truth and reality are of the nature of God, and that persistent efforts to get at the truth of a situation are in the service of God. The Christian Church is at one and the same time an invisible, intangible communion of saints whose number no one can number, and a social structure subject to all the analyses of any other organization. I can participate in it on both levels at the same time, my response to each informing and enriching my response to the other. "If the Church were only a human institution," said one of her number, "she would have perished long ago," but if the Church were not a human institution, she would not be the historical manifestation of a historical Christianity.

And in that historical manifestation, from judicatory to local congregation, human beings are caught for better or for worse in organizational concerns of goals, structures, roles, environmental pressures, power dynamics, and black/white, male/female relationships. Life in that institution can support and affirm human beings who are a part of it, or it can deny and demean them. How many times have you heard "There are more Christians outside the church than there are inside it." Spell Church with a capital "C"—the body of Christ—and that statement is a contradiction in

terms. Spell church with a small “c”—The organization—and that statement should flash a red light for the members of that organization. What is there about our visible life together that is getting in the way of our fulfilling our calling to be the Church?

That question, it seems to me, goes to the heart of our reason for being. I think there may be many ways to answer that question. I think Christians should be exploring all of them.

As medical ethics are a major concern of the faithful today, two decades ago vocational ethics were a major concern. I do not know how many conversations I participated in about jobs a Christian could hold. It was always my belief, not always I remember subscribed to by my Christian friends of those days, that if it was Christian to need the service, it was Christian to provide it. I strongly held the conviction—and still do, though not necessarily with the intransigent vigor of my youth—that the work of a teacher was no holier than the work of a trash collector. It seems to me one way a Christian finds out what he or she is called to do is by exploring his/her capabilities in as many ways as possible and by assessing the needs of the community to be served.

Jobs are not holy or unholy in themselves. Jobs are holy because holy people—those who take seriously their vocation to be responsive to the God-event in their lives—do them in the service of their fellow human beings.

The task of the Church, as I see it, is to empower the members to witness in the world to the recreating love of God. A good OD practitioner who helps the Church get on with that task is doing a more holy work than a shoddy clergyperson who is making it more difficult for other human beings to believe in a loving God.

I do not know if it is doubly holy to have one person combine the skills of an OD practitioner with the gifts of pastoring, but it is certainly double grace—measure pressed down and overflowing.

But to the other side of the issue: What about the people who don't see it that way—who are, in fact, very unresponsive to this alien faith? What can the minister/OD practitioner say to them?

One thing we can say is that we are not aliens and strangers but members, too, of the household of faith. We can be ready at all times to speak to and for the faith that is ours. Sometimes we take an inordinate pride in being different.

Simple faith is often the hapless target of our sophistication. We have learned that single events may have multiple causes. We may be one of the causes of our own rejection. It is a lead worth following.

Closely tied to our sophisticated faith is the strange jargon of our new commitment. We don't have to dump the whole load of OD terminology at the first contracting session, or at any session following. If talk about goals and objectives creates divisions between them and us, talk about dreams and visions. Follow the lead of the client as far as vocabulary is concerned. Translation is an ancient and honorable art, and having a

clear sense of respect for the integrity and good intentions of the client groups with whom we work is one of the objectives of the program.

It does seem to me, however, that there is one more consideration to be taken into account. I heard a Pentecostal minister, who is now on the faculty of Union Theological Seminary, tell of an experience he had when he was just beginning his ministry. He went to visit a very ill member of the church, accompanied by several people lent on helping the novice. My friend laid hands on the patient and prayed in his best liturgical manner. Another of the company practiced a primitive ritual that seemed to the young minister little more than a superstitious rite. A third member with some medical training responded to her calling. In due course, the patient recovered. Who can tell, asked the minister, which of us effected the cure?

I am reminded St. Paul said all things are ours.

It seems to me that as OD practitioners we have one more possibility to offer the Christian Churches. When we are told that Christians ought to be praying and not planning—living in loving relationships with one another and not dissipating our energies on interfaces—rising above conflict and not plunging into it, we need not succumb so easily to the judgment that one side of that equation is Christian and the other side is not.

The Word has been made flesh and dwells among us.

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would be harken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places;
Turn but a stone, and start a wing!
“Tis ye, tis your estranged faces,
That miss the many splendored thing.”

We cannot say here or there is the Kingdom. Many roads lead to it. “They come from the East and from the West,” says the Revelator.

I have had spirit-filled moments in the great silence of retreats, and I have had spirit-filled moments when I talked with men and women in various OD roles about the meaning of what we were about.

I have felt my heart grow warm as I searched the Scriptures under inspired leadership, and I have felt my heart grow warm as I worked with a vestry to help them plan ways to revitalize a church they loved.

I have known grace and glory in the worship of the Church, and I have known grace and glory as a church group faced up to the destructive features of their life together and committed themselves to try to do something about the situation.

It is my faith that we as OD practitioners have a mission and a ministry to the Church as an institution. We don't supplant the work of the other servants of God; but faithful to our calling, we too, will be ones in that number when the saints go marching in.

This is how I see it.

And how do you see it?

Peacemaking

Chaplain (COL) Richard R. Tupy, Jr.

"I get so angry I could spit nails!" You could see the tensed muscles in Chaplain Smith's jaw as he talked about his supervisor. "He talks incessantly on any subject, never checks out programs that involve me and makes decisions for me that I find out about after the fact. Then, when I try to talk to him, he puts me off with 'war stories' about what happened when he was stationed in Munich or Fort Bragg."

If any event or action is at the heart of Staff and Parish Development, it's peacemaking. Experience tells me that wherever two or three are gathered together, conflict is most likely to be the normal state of that relationship. If Staff and Parish Development has anything to say to our life together in the Chaplaincy, in individual staffs or in parishes, it has to say it here. "Blessed are the peacemakers," Jesus said, "For they shall be called Sons of God." (Matthew 5:9, NIV)

I've learned a lot about conflict from experience. In fact, you could say that I'm an expert in conflict because I've been through so much. I became a victim of conflict when two commanders got in a tug-of-war over my position and my loyalties. I've been caught in the middle when high-ranking members of my congregation decided that they were going to select their next pastor. I've watched members of parish committees and councils sit smiling at each other while their unsheathed swords slashed one another to ribbons under the conference table. Conflict is now a daily routine as I—and every commander—try to allocate the scarce resources of time, energy and money to more goals, priorities and tasks than I can manage.

Conflict is Rooted in our Passions

Conflict within the Church becomes particularly intense. We are so totally involved that any threat is seen as a personal attack. The Church is our home. It's our life. It gave us our values. It becomes our life's passion. The operative word is "our." We look at life from a personal, theological and ideological stance. We want the church to achieve our goals. We want our congregation to meet our needs. We want them to buy our solutions. When



Chaplain Tupy, a pastor of the American Lutheran Church, is the Commandant of the US Army Chaplain Center and School at Fort Monmouth, NJ. Prior to this assignment, he served briefly as the Director of Training Development at the School, having returned from service as the V Corps Chaplain in Germany in 1980.

our lives are touched in significant ways loyalties develop which, when threatened, result in conflict.

Conflict Grows in our Culture.

As a nation we've become addicted to instant gratifications and instant solutions. We seek to order our lives by the 30, 60 or 90-minute time slots of our favorite TV programs. We become overwhelmed by frustration when we meet intractable problems that can't be resolved in minutes, hours or even days. A favorite friend won't eat at McDonald's because it takes too long to make a Big Mac without either "tomatoes, pickles, onions, special sauce, lettuce, or cheese." We don't have the patience or perseverance to wait until tomorrow or days to come or even to "the end of the age" before our needs are met. But in our impatience, we'll surely run head on into others who are trying to meet their needs today.

We've also become addicted to partisan advocacy as a way of life. American voters choose on the basis of single issues. This past week my mailbox contained twelve requests to send funds to attack or defend an issue in the political arena. Have a problem? Hire a lawyer. Write your congressman. Get out the vote. Get in there and fight for your rights!

Conflict Thrives in the Church.

People sometimes think that the Church should be a model for the Kingdom of God on earth in its daily life and activity, but the Church is not utopia. It's part of the society in which it lives experiencing the same internal and external stress as that society. The Church has never been without conflict. The Old Testament prophets were cast out by their own people when they called for a return to God's goals and values. Jesus was literally thrown out of Nazareth. His family misunderstood his mission and tried to dissuade him from his call. His disciples argued, both when they were alone and in his presence, over their roles and functions. He was crucified for stirring up the people and for the potential conflict that his continued life might bring. In fact, Jesus once suggested that while we are not called to hate our brother it may happen that way. "I did not come to bring peace, but a sword," He said. "For I have come to turn a man against his father, a daughter against her mother.....a man's enemies will be the members of his own household." (Matthew 11:34-36, NIV)

Conflict is a Fact of Life.

It's important to realize that conflict is unavoidable. The question is not whether or not we're going to have conflict, but whether or not we are going to learn how to resolve it in ways that do not do violence to our faith and life.

For many of us conflict is a primary road to intimacy. I have to confess that I am ambivalent about intimacy. I both seek and avoid it. Though I find intimacy necessary for life, the risks involved seem intimidating and frightening. It's easy to buy peace by using the excuse that

conflict risks breaking relationships. I need to learn repeatedly that good conflict resolution really leads to understanding differences, to identifying common shared goals and to finding new joys in being and working together.

Conflict expresses hope for the future. Helplessness, apathy or despair thrive when hope is gone. When nothing can be done, there's no use fighting for my needs. So conflict is a sign that the church is alive, that we still care, that we're people open and enough at ease with each other to reveal our inner selves and our deeper needs.

Conflict helps to provide equilibrium to the church and the chaplaincy. It tends to keep me from going off on my own and ignoring the feeling and opinion of others. It helps improve the way we work together, sharpens our goals and values and increases our loyalty to each other.

The new Commander sat back in his chair. He was really making his mark around here. Training and programs—the visible things—that's where it is! People and people problems only get in the way. His motto? "If they can't cut it, get rid of them." Just then, Chaplain Jones, his courage screwed to its sticking place, came through the door....

Jesus and Conflict

Jesus apparently operated on the assumption that love and conflict are not opposites. During much of His ministry, he surfaced and used conflict between himself and others. Many comments to pharisees were downright offensive. "You hypocrites!" "You whitewashed tombstones!" were not designed to keep peace at any price. He challenged the rich young ruler to move material wealth to spiritual devotion by selling his possessions, giving his money to the poor and following him. He was talking about self-knowledge, self-discipline and whole-hearted devotion to a person and a cause. When Jesus challenged the learned and sophisticated Nicodemus to move from intellectual discussion to personal decision, when he challenged the woman at the well to move from self-indulgence to new faith he was asking for affirmation of a commitment of ultimate significance, something worth fighting for.

For some reason we seem to have bought into the misguided notion that the Judeo-Christian ethic requires that we be nice, kind, helpful at any cost. This leads us to game-playing, maintaining the illusion of peace to cover the reality of conflict. It leaves us prescribing aspirin for organizational and personal dis-ease that requires an operation. So we chaplains avoid resolving our own issue of competition for promotions and schools, perceived denominational protection and favoritism, racial prejudice and male chauvanism just as we wish our parishes would avoid similar disturbing issues in our presence. As Rad Wilson, a consultant to the Chief of Chaplains said recently, We are "more comfortable talking *about* people than talking *to* them." Our "peace at every price" ethic leaves us with no

way to see ourselves as others see us. It takes away the edge of confrontation that would enable us to live together in true peace.

All Chaplain Jones needed of his Chapel Activities Specialist during Sunday worship was to have the acolytes sent down the aisle to light the candles as the organist began the prelude.

For three weeks now, the candles have been unlit or the acolytes late. What to do? Find a way to punish the CAS? Put up with the behavior? Light the candles at some other time, in some other way, that was equally unsatisfactory?

Traditional Ways of Peacemaking

There are three traditional ways by which we attempt to heed the injunction to “turn from evil and do good...seek peace and pursue it.” (I Peter 3:11, NIV) We lord it, leave it, or lose it.

Lording It—The Power Play

If there is a theme that runs through my experience of leadership in the Chaplaincy over the past 24 years, it's the general attempt to use power to make peace and remove conflict. Time after time I've seen the rewards and punishers—the use of evaluation report writing power, the use of assignment changing power, the use of strings on the money power, the use of “I'll get you some day, some way” power—to keep peace in the religious family. At times it's been almost as though subordinates are children who need to be sent to their individual rooms so that peace will reign. In this win-lose approach to peacemaking, peace comes from winning at the expense of someone else's losing. In the end we reap what we sow, hostility and resentment.

Leaving It—Permissive Leadership.

Another common peacemaking style that I've seen is the denial of personal power and the seeking after peace through cheek-turning. In this attempt at peacemaking, I deny my own needs in order to allow others to do their thing. I pursue peace, not by recognizing my own needs and my right to hold them, but by a self-denial that builds resentment against the person who has, unwittingly, achieved peace at my expense. So I reap what I sow from my cheek-turning, an unrecognized resentment which lays buried in my psyche until the opportunity to get even arises.

Losing It—The Compromise.

I can remember dating a girl who never liked what I had planned for the evening. She offered an immediate counter-proposal to every suggestion, usually one I disliked as heartily as she disliked mine. So we compromised and did something in which neither of us were particularly interested. That's the result of most compromises, both sides lose, sowing the seeds of resentment and failing to reap true peace.

It was a family life workshop. The chaplain's kids never said a word. For three days they sat there while he talked of family hierarchies, father-mother-children chains of authority, bible-based family decision-making. He thought things were going great. They didn't think so. They bugged out at the first chance.

Biblical Principles for Peacemaking

I'm uncomfortable using the Bible to outline in detail the ways in which Christians should conduct their business. It's not my nature to follow sets or rules and procedures for everyday life. I'm much more at home stressing the great themes of freedom, forgiveness, grace and salvation. Having said that, I still find principles of peacemaking in scripture that apply to church and business affairs, public and private disputes, and the daily activity of the righteous ones.

Peacemaking is a Covenanting Process

In the Old Testament, the normal and appropriate relationship of persons with one another mirrors the relationship with men which Yahweh established in his covenant. Peace was defined as something more than the absence of conflict—the goal and objective of traditional ways of peacemaking. It is the seeking of *shalom* through a covenanting process that covers all of the relationships of daily life. Its' goal is to obtain justice (Isaiah 59:8), uprightness (Malachi 2:6), and faithfulness (II Samuel 20:19). Abraham and Lot, Jonathan and David established covenants of peace. The organization of the Hebrew nation into tens, hundreds, and thousands (Exodus 18) was both a management system and a process to settle disputes and restore personal life in Israel to wholeness. The basic ingredients were faith and trust in a God who could say, "I am who I am." Peacemaking is intimately linked in our ability to know each other and our God as true to us and to His word.

The Goal of Peacemaking is Reconciliation.

God always seeks wholeness for his people. To remove his peace would destroy the covenant so dearly established. It would destroy the reconciliation so faithfully sought. The Christian model for this reconciliation is Jesus in whom Paul says, God was pleased to "reconcile to himself all things." (Corinthians 1:20). Our goal then is more than the absence of conflict. It is to "live in harmony with one another and, if it is possible, live at peace with everyone." (Romans 16:18)

Peacemaking is the Responsibility of Both the Offender and the Offended.

Matthew reports two sayings of Jesus which highlight the key words in this principle: offender and offended. In Matthew's 5th and 18th chapters he gives two words of advice for resolving disputes within the church. In the first, he suggests that, if I am aware that my brother is offended by something that I have done, it is my responsibility to go to him and be

reconciled. In the second he suggests that, if I am offended by something that my brother has done, it is again my responsibility to go to him and be reconciled. Two parties in conflict sitting on opposite ends of a bench refusing to talk to each other have a mutual and personal responsibility to move together to the center to begin the conversation. They are not to wait till someone else jumps in and helps them problem-solve. They are not to spend the rest of their lives sitting on the opposite ends of the benches expecting that the other is going to come to them first. They both own the problem. They both own responsibility to make peace.

Peacemaking Requires Direct Personal Action.

These same two statements of Jesus make it clear that the stakeholders in any conflict must meet face to face. The process is one of direct personal action in which the parties resolve their conflict while avoiding situations such as that of the Corinthian Christians who began matching offense with offense and lawsuit with lawsuit. People are easily tempted to voice their antagonisms in personal attacks. Keep the focus on needs, problems, issues and on the communications of feelings and ideas to each other.

The Church and Its Leadership Serves the Process.

The leadership of the church is concerned that neither side becomes the doormat of the other or gives up its point of view. It should be concerned that differences of opinion be surfaced and worked through, that the relationships between conflict and creativity not be lost. Leadership creates an environment which encourages high levels of openness, mutual acceptance and support where people are able to love each other enough to truly listen; where people are helped to share feelings, facts and effects; where grace is a sustaining power and failures are forgiven and overcome. The function of the Church, as described in Matthew, is to intervene only in the extreme, when one party refuses to become involved in peacemaking or when legal appeals are in the wind. By the Matthew principle, the Church always supports but rarely becomes a party to, the peacemaking process.

It hadn't been going well since they'd been assigned together. Jim had held off, hoping things would improve. His wife had told him to lay low, "No sense lousing up your career over this," she'd said. But he had to do something. He'd backed away from too many confrontations and needed to have a good tour.

When he saw his chance, he took it. "Like a camera," he thought, "what I see happening, how I feel about it, how it affects me. Then listen." It worked. Sam said that he didn't realize his actions had been a problem. They'd talked about it, saw where they could help each other out and agreed to make some changes. A cup of coffee together celebrated their new beginning.

Peacemaking Skills.

There are certain skills found in the biblical story that we can learn to use in the pursuit of peacemaking which are both scripturally and behaviorally appropriate. Among these are skills of self-knowledge, of nonjudgmental confrontation, of listening, of patience and self-control, of celebration and of modeling for others. Let's look at these personally as I would need them to resolve a problem and make peace with you.

Self-knowledge is an essential ingredient to our peacemaking. I need to recognize ways that I may act toward you that may be inappropriate. I need to probe for deeper needs rather than surface desires or quick and easy solutions. These may only divert me from working on real peace between us. I need to know the intensity of my own feelings and how I can best express them. For mutual peace will not be only an intellectual thing, it will include feelings and emotional relationships as well.

I must learn to confront you without judging you, to tell you how I feel and how your actions impact on me. Only God can look into your inner motives. I must refrain from labeling them or I will do you grave injustice.

I must be sure to listen and not just hear you. I have to listen to both what you say and who you say you are. I have to hear your feelings and your thoughts, to be aware of the intensity of your involvement and to see my contribution to the conflict.

I must be patient and hold in check my natural inclination to think that I'm right and that my needs should be met now and not later.

I need to be able to celebrate with thanksgiving the renewal and reconciliation of our relationship, to learn to celebrate our return to health and harmony.

I need to model myself on the servant stance of Yahweh as seen in Jesus. Things that I do in peacemaking must contribute to our relationship and our working together. Personal relationships are more important than efficiency or effectiveness, or God would not have sent his Servant, his Son.

They'd worked at getting along for over a year. They'd done everything. But they were just too far apart—too different in personality, in style, in relationships with others. Nothing they worked on together clicked. They knew it, the parish knew it, their supervisory chaplain knew it.

He'd asked for a reassignment. It was painful but it was best—for him, for his family, for the people.

What Happens When Peacemaking Fails?

That's the hard question! Suppose you'd tried peacemaking and nothing worked. What then? In Matthew 18, Jesus suggests that you enlist the help of the community and, if that fails, separate yourself from the offender.

Paul, in II Thessalonians 3 adds that we should take note, warn him like a brother and if that fails, “have nothing to do with him.”

Does this mean that the failure of peacemaking should result in a grudging but acceptable separating from others? Parish Development has avoided this question but it brings us full circle. Is there anything that both the Bible and Parish Development have to offer in these difficult situations?

Warn him as a brother, not as an enemy. There are still other choices in the matter besides fight, flight and surrender. If the relationship has value to me—and it must since we are all children of the same Father—I must speak its value for myself. Is there concern about the broken state of the relationship? I must speak it. Is there love for the other? I must speak it. Is there a need to continue in community? I must speak it. I cannot take for granted the other’s understanding of my love, my concern, my motives.

Show him his fault. Faults are people concerns, not thing concerns. When there is an accident, drivers, not automobiles, are at fault. When a relationship is breaking, people, not things are at fault. Can I help the other to see through my eyes so that he understands how his behavior hurt me? Senses my pain? Unless we are clear about our personal fault in the matter—how we have made the other feel—why should we change?

Establish the matter. Can we agree on the nature of the offense? Do we need witnesses to help us establish the facts? Some facts stand between us and are necessarily viewed from two perspectives. It’s easy to argue over these for our perspectives never coincide. Other facts are known only to me unless I reveal them—my experience, my feelings, my reactions, my perceptions. These are my realities. If we can still state and hear each other’s realities, we may still save and heal the relationship.

Get it on the record. I have difficulty working with issues that are written on the wind—in speech, in thought, in assumptions. If a relationship is foundering and I still care, I need to get the other’s attention. So lovers write notes to each other after a quarrel. So statesmen send communiques. So I must get it on the record as straight-on as a monster truck barreling down the road. There must be no mistaking my urgency and the reality of the issue.

Break the relationship with a healing purpose. “Have nothing to do with him, that he might feel ashamed,” Paul says. Ashamed (entrepo) that he might “turn in” upon himself, realize the results of his behavior and change his conduct. It’s not easy to communicate purposes other than in words and actions. Remember the story of the prodigal son? How that Father let his purposes be known, and stayed true to them? The parable retains its favor because it is the story of all of us—prodigal and constant, hopeful and hopeless, loving and unloved. All of this that in the end we might have said of us:

“Blessed are the peacemakers,
for they will be called the Sons of God.”

“Ask and You Will Receive”: Information Gathering and the Parish

Ruth T. Doyle

At first glance, information gathering would appear to be a far cry from parish development. On second look, what becomes clearer is that it is from the very gathering of information that the current concern for a renewal of parish life has come about.

In the last fifteen years, many of the largest church denominations not only stopped gaining membership but found their membership declining, some for the first time in their history. From 1970 to 1975, the Episcopal Church membership declined by 6.1%, the United Methodist Church by 7.1% and the United Presbyterian Church by 13.9%.¹ In addition, national church attendance fell. In 1955, 49% of the adult population in the U.S. attended church in a typical week and by 1978 this proportion had dropped to 41%.²

Going back in history, the call for facts has been well-grounded. We should recall that it was in response to the counting of persons—one of the earliest censuses—that Joseph and Mary had left their home in Nazareth to travel to Bethlehem. The New Testament records the admonition to count the number of men in the army of your enemies if you wish to know his strength and outwit it (Luke 14, v. 31-32). While we are apt to think we will do things by prayer alone, we are reminded that the Lord knows every sparrow that falls to the earth (Luke 12, v. 6).

While aware of the need to replace wishful thinking and educated guesses with more substantial evidence, nevertheless, many ministers immersed in the day-to-day pastoral practicalities of church life can tend to respond typically in the following fashion. 1) “Don’t bother me with the facts”—this comes from an honest basis and trust in their own perceptions. 2) Become drowned in numbers—indeed, numbers are abstract and imper-

¹Dean R. Hoge and David A. Roozen, eds., *Understanding Church Growth and Decline 1950-1978* (New York/Philadelphia: Pilgrim Press, 1979), p. 146.

²*Religion in American 1979-80* (New Jersey: Princeton Religious Research Center), p. 28



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sonal. 3) Resist from another basis in that personal autonomy seems closed off from the facts, and there is no leeway for personal input.

Each of these reactions can be taken up separately, but in the following discussion of current trends in data gathering as related to the needs of the local congregation, it is our hope that these empirical experiences will address the above expressed reservations. In this discussion, emphasis will be on developments in the Catholic Church since this is where recently a great deal of activity in data-gathering on the local level is taking place rather than nationally. It will also draw on the experience of the various research efforts of the Office of Pastoral Research in the Archdiocese of New York over the last decade.

Changing Relationships and Changing Parishioners

Recently in 1970, the Bishops' Pastoral on Ministry very clearly stated that dioceses should make use of the techniques and knowledge that the social sciences have to offer:

The bishop does all within his power to promote highly important socio-religious surveys in his dioceses—or, if the Episcopal conference deems it more opportune, in the whole region or nation, for these surveys show what the times are like and how people act, and can give pastors information on common and popular attitudes and on Christian life and practice. He also values and even enlists the help of men who are skilled in the human and social sciences...³

Since the late sixties, the Catholic dioceses of the United States have begun to establish offices of research and planning. The first ones were in the arch/dioceses of Baltimore, Pittsburgh and Newark. Now, approximately one-third of the dioceses of the United States Catholic Church have such offices. These offices may be divided into three types based on their main orientation as primarily goal-setting, development or support of conciliar structures, or general research or planning.⁴

A second impetus to this comes from the vision of the Second Vatican Council which called for a sharing of responsibility in the mission of the church, and increased participation on the part of the ordinary person of the church. From consultation on any number of issues to a sharing in decision-making, the opinion and thinking of diverse groups in the church is coming to be part and parcel of the operating process of many dioceses.

Another earlier factor has been the development of the organizational and management sciences and their emphasis on a data-based organizational development. Parallel with this is the use and popularity of opinion poll surveys and the kind of information on national trends about religious attitudes and practices which the National Opinion Research

³Sacred Congregation for Bishops, *Directory on the Pastoral Ministry of Bishops* (Ottawa, Ontario: Publications Service of the Canadian Catholic Conference, 1976), p. 53.

⁴Edward M. Sullivan, *Applied Research and Planning for Mission: The Experience of Catholic Dioceses* (Washington, D.C.: Center for Applied Research in Apostolate, 1976), p. 122.

Center and the Gallup Organization offer. Further, technological developments currently make it both technically and economically feasible to process a large amount of data on the local level which would not have been possible twenty-five years ago.

Meanwhile, increasing mobility, changing populations, and especially the rapidity with which these changes occur adds to the necessity and difficulty of keeping up with demographic shifts.

Specifically, all of these elements come together in the parish where the pastor is faced with a church which now asks him to share responsibility with his people, to know his people and take their needs into account, while at the same time the mobility and composition of his congregation changes sometimes drastically, a situation long familiar to the military chaplain. The pastor who once knew his parishioners, sometimes finds overnight that his parish family has changed. There are unfamiliar faces and the mandate to relate to them in a different way. Thus, ministers find it more and more difficult to know who are my people.

Defining the Parish Community

The parish is the basic unit of the church and the main structural organization through which people experience their religion. Canonically, for Catholics, the term incorporates four elements: a geographical area, buildings, a pastor and people. In a proposed revision, emphasis is moving toward the community of the parish rather than territorial boundaries, and when we speak of parish development it is most commonly this aspect of parish with which we deal. But this is not as clear as we might like to think.

Starting with parish or church membership, the definition can vary. In a number of Protestant churches, the distinction is made between baptized membership and a communicant membership, the latter term indicating a more active membership commonly symbolized by confirmation. For Catholics this term becomes more ambiguous since membership lists are loosely maintained. In a perusal of reports the following definitions of Catholic have been used:

- All who claim to be Catholic by religious identification
- All who claim to be Catholic by church affiliation
- All who were baptized Catholic, whatever their present practice
- All who were baptized as Catholic, as long as they have not joined another church
- All baptized who maintain some affiliation however minimal with the local church
- All baptized who are on the envelop list
- All baptized who attend Mass some number of times during the year⁵

Consequently depending on the definition, the numbers of Catholics in a

⁵Ruth T. Doyle, *et. al*, *Trends in Catholic Church Membership and Participation 1950-1979* (Unpublished paper for the USCC/NCCB, 1980), p. 13.

parish differs and the scope of one's ministry might differ. There are also those who might see their ministry as service to everyone in the community.

Sources of Information about the Parish Community

In whatever way parish membership is defined, how do we then find out more about our parishioners? Are they single or married? Young or old? Did they go to high school or do they have a college degree? Do their families have children or not, and if they do how old are the children? These background factors begin to provide some idea of the needs of parishioners. In seeking sources of information, the first step is to find out what sources of information are already available. Are there files to which one has access for background information? This may vary from situation to situation.

Clearly one of the most useful sources of data for parishes is the *1980 Federal Census*. Using census data, parish demographic profiles have been widely used by many churches, and are beginning to be used by the dioceses in the Catholic Church. In New York State all of the dioceses plan to develop a common format for their parishes in order to jointly utilize the census data as it becomes available. From earlier and interim special censuses and school statistics, the Archdiocese of New York has become aware of the mobility of the current population such as in the South Bronx where in one year, one-fourth of the families move. With this awareness and the fact that the traditional religious education model extending in time from September to June does not accommodate the child who has moved often, shorter and more flexible modules are being considered.

Parish censuses are not new and have been done over the past four decades. Their content may vary from simple religious identification and some extent of practice to information on reception of sacraments, interest in parish programs, and a listing of the parishioners' talents and skills for volunteer resources.

What is new now is that efforts are being made for the parish census to be part of an ongoing planning process. A check with parishes in New York which had done censuses, some going through great effort, found that all the data had been collected, but nothing further was done with the information. All the energy of the parish had been absorbed in the collection process. Consequently, in recommending parish censuses we plan to follow-up as part of the census efforts such as the organization of blocks with a block leader, a parish welcome day, a reflection process with the parish council. Such parish censuses may vary from updating parish files to a saturation census, where visits are made systematically door-to-door throughout the neighborhood encompassed by the parish. The latter is to be recommended especially as it would assist the concerns of evangelization in reaching persons who do not come to church.

Surveys are the stock in trade of social scientists, and *parish surveys* have been used to get at attitudes and opinions of people in addition to the

more concrete questions of practices. For example, what do people feel is important about the celebration of worship? How well do they feel that the church is meeting their needs? The construction of survey instruments is a technical one but there are some standard parish survey instruments available which can be adapted.

In studies we have concluded, it has become clear that many assumptions that we dealt with were found to be inaccurate. A survey to address the question of how to provide adequate worship space for a congregation which used both a chapel and an auditorium found that it was important for the congregation to have space which did not divide them as a worshipping community, but also that the space should be a church and not an auditorium. Questions about understanding of church revealed that a substantial portion of the parishioners immediately thought of church as buildings and this resulted in Sunday morning discussions after mass on “We the Parish.”

Attitudes and opinions are important for, as W.I. Thomas, an early sociologist, has pointed out, if people think that this is the situation (whether it is true or not), that is the way they are going to respond and behave. They may also bring the realization that different groups of people approach things in a very different way. To clergy the greatest need in the parish may be seen as adult religious education, for laypersons the greatest need may be spirituality. Study after study has documented the differences which come from the perspective of clergy and the perspective of laypersons. It is not that one is right versus the other wrong, but rather if the parish is to minister together as a community we should be aware of these differences and sensitive to them.

Another helpful source of information is a parish profile which can range from sacramental information to profiles which look at every aspect of parish service. These have been usually developed by diocesan offices and serve to better focus the efforts of parishes themselves as well as the resources of diocesan offices. They have also provided the bishop of a diocese with information for pastoral visits.

How is Information on the Parishes Used?

The following are a variety of ways and projects in which data on parishes is being used. It should be noted that information about the parish comes from several sources, and the use of such information comes from several directions—not only from the parish itself but also from vicariates, deaneries, dioceses, or the national church level—to effect policy-making, establish goals and priorities, deploy financial and personnel resources—all of which in turn impact upon the parish. These are presented, not with the exception that similar attempts will be done, but rather that the variety will suggest adaptations which can assist chaplains in their work.

Clergy distribution and deployment. Studies can vary from the annual reports of the Episcopal Church which look at the numbers of deacons, priests, bishops and related data, how they are assigned both in

congregations and in special work to time studies in which clergy record down the way in which they spend their time.

Development of policy. In the New York Archdiocese, a careful survey of what parishes were doing for baptismal preparation assisted in the development of a careful diocesan baptismal preparation policy. A similar process is being undertaken for diocesan marriage policy.

Evaluation. Increasingly, requests are being made for some evaluation of ministry, for placement purposes and for assignment of resources. In evaluation, a clear distinction needs to be made between personal and program evaluation. It is the latter which is used in most of the current evaluation requests, and whose purpose is the improvement of the way in which a program is carried out. Evaluation studies have looked at the use of the New Rite of Penance, general activity of parishes, specific workshops as on training leadership for family ministry.

Setting goals and priorities. These projects may be as widespread as goal-setting across a whole diocese as undertaken throughout the Archdiocese of Seattle which through an opinionnaire sought the input of thousands of persons in the church of Seattle to set goals for the next five years.

Assessment of needs. In the process for the Selection of Bishops in the Catholic Church, the recent letter from the Apostolic Delegate called for an assessment of diocesan needs on the basis of which the qualifications of the next bishops are selected. As dioceses have been finding out, this is not an easy thing to do. There has been a proliferation of assessment of needs arising out of applications for federal grants. An excellent review of these assessment procedures points out that it is difficult since it does not refer to something in particular but rather to something which does not exist and defines it as "the act of estimating, evaluation or appraising a condition in which something necessary or desirable is acquired or wanted."⁶

The review clearly demonstrates that many components are used for needs analysis, and in doing needs analysis, using one source is limited and a combination of sources produces a more adequate needs analysis, a point which should be kept in mind in doing parish needs assessment. A survey may reveal the opinion of parishioners that a hospital for the elderly is needed, but health statistics may show that the community facilities are already adequate.

Participation and Commitment

In all of the information gathering of the Office of Pastoral Research, initially coming out of our surveys, we have developed four minimum guidelines in such efforts:

⁶Office of Program Systems, Office of Assistant Secretary for Planning and Evaluation, Department of Health, Education and Welfare, *Needs Assessment: A Critical Perspective*, Washington, D.C. December 1977, p. 12.

First, that we be very clear about the purpose for which we gather information. Second, that in so far as it is possible we obtain from persons who will be responsible for the follow-through, commitment to deal with the facts which are gathered. Related to this, we involve such persons in as many steps of the gathering of the information as possible, and most importantly plan a reflection and consultation process.

In what way then does information gathering aid us in our ministry? We would like to suggest the following:

1. We know more about the people to whom we minister.
2. We have knowledge which is based on actual facts and not on guesses or surmises.
3. It is locally based information to which we must pay attention.
4. It focuses on the practical response to what we are trying to do in ministry, e.g., what can we do about why people are not coming to Church.
5. It can assist us in determining the needs of people in ministry.
6. It can assist in determining and prioritizing goals, particularly long-range goals.
7. It provides one way for broad consultation with a larger group that can be easily reached through personal contact.
8. It can be an occasion for promoting collaboration between clergy, religious and laity, and for interparish collaboration.
9. In surveys, an unintended consequence has provided the opportunity for persons to review their religious beliefs and commitment.

In a sense, information gathering entails a process of consultation if it is to be effective. To talk about data gathering and ministry entails more than the presentation of the hard facts. It entails the commitment to deal and reflect upon the implications of the facts, and the commitment to act, a sequence well expressed by Matthew:

Ask, and you will receive. Seek, and you will find. Knock, and it will open to you. For the one who asks, receives. The one who seeks, finds. The one who knocks, enters. (Matt. 7, v. 7 & 8)



Necessary Ingredients and Steps to Parish Planning

William C. Harms

“There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good.”¹

What is a parish?

“While there remains a variety of expressions of local community in a diocese, the parish remains the focal point in so far as it takes a fundamental reality of human life—the neighborhood or rural community—and makes it the springboard of pastoral ministry. Since the fifth century the parish has been the primary local eucharistic community within the diocese. It is an organic unity which is concerned with ministry to the whole person and to all people. ‘Parishes are important not for their own sake but for their witness to priests, religious and laity living together as a community of faith and concern.’”²

The parish, at present, is the fundamental unit of the Church. It is the center of the sacramental and liturgical lives of the faithful. As a people of God, joined together in a particular parish, we are empowered by the Spirit, both as individuals and as a community, to witness Christ’s presence and mission. The opportunity for this experience is found in every parish setting.

We are a part of a rapidly changing world and, as a result, often experience fragmentation and a sense of displacement. In this changing world our focal point is Jesus Christ. Rooted in Him we come together as a parish to maintain our integrity while we continue to look for ways that will help us with the direction and necessary plans for more fruitful Christian lives in a changing environment.

¹1 Cor 12:4-7.

²As *One Who Serves*, United States Catholic Conference, Washington, DC 1977, pp. 40-41.



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What is planning?

Pastoral planning is an organized method for involving a wide variety of people in making decisions about their future as a parish. A sound pastoral planning process requires the believing persons to develop and maintain the connection between what they believe and what they do to express that belief in worship, community building and service. Pastoral planning enables the Church to cope with the changing situations in our society and the emerging needs of people.

The pastoral mission of the Church has a manifold concern for the total growth and development of the individual, the family and its viability in our society. It also concerns itself with the religious education of all people, sound ecumenical relationships, and economic, social, cultural and political issues of our times, especially as they affect the poor, world justice and peace. To help in fulfilling its mission the Church uses techniques that will aid the community to organize and coordinate its efforts to grow. One technique utilized is pastoral planning, which seeks to aid people to identify needs and respond in programs.

“...the needs of the people are the needs of the Church, and the gifts of the people are the resources with which, empowered by the Holy Spirit, we, as a Church, can meet these needs.”³

Why should a parish plan?

Formal planning is helpful to a parish for several reasons.

1. The complexity of modern society and the rapid rate of social change prompt the Church and, in particular the parish, to utilize a planning process.
2. The present rate of social change calls the parish not only to respond to but to anticipate the future and adopt future-oriented goals.
3. The parish, as an organization, has a purpose and function. It also has basic assumptions about its purpose and function. In this complex social setting with needs in constant change, functions or assumptions can no longer remain static; otherwise, the parish will lose its vitality.

Within the formal planning process techniques are available to help a parish re-examine its purpose, function and working assumptions and to articulate anew its goals. In this manner, parishes discover what resources are present and what are needed to carry out effectively every aspect of the parish mission. Setting priorities enables a parish to focus on specific goals. Specific goals help one to sense a feeling of accomplishment, while clearly showing the parish community what remains to be done. The parish

³Mission Statement, Archdiocese of Newark.

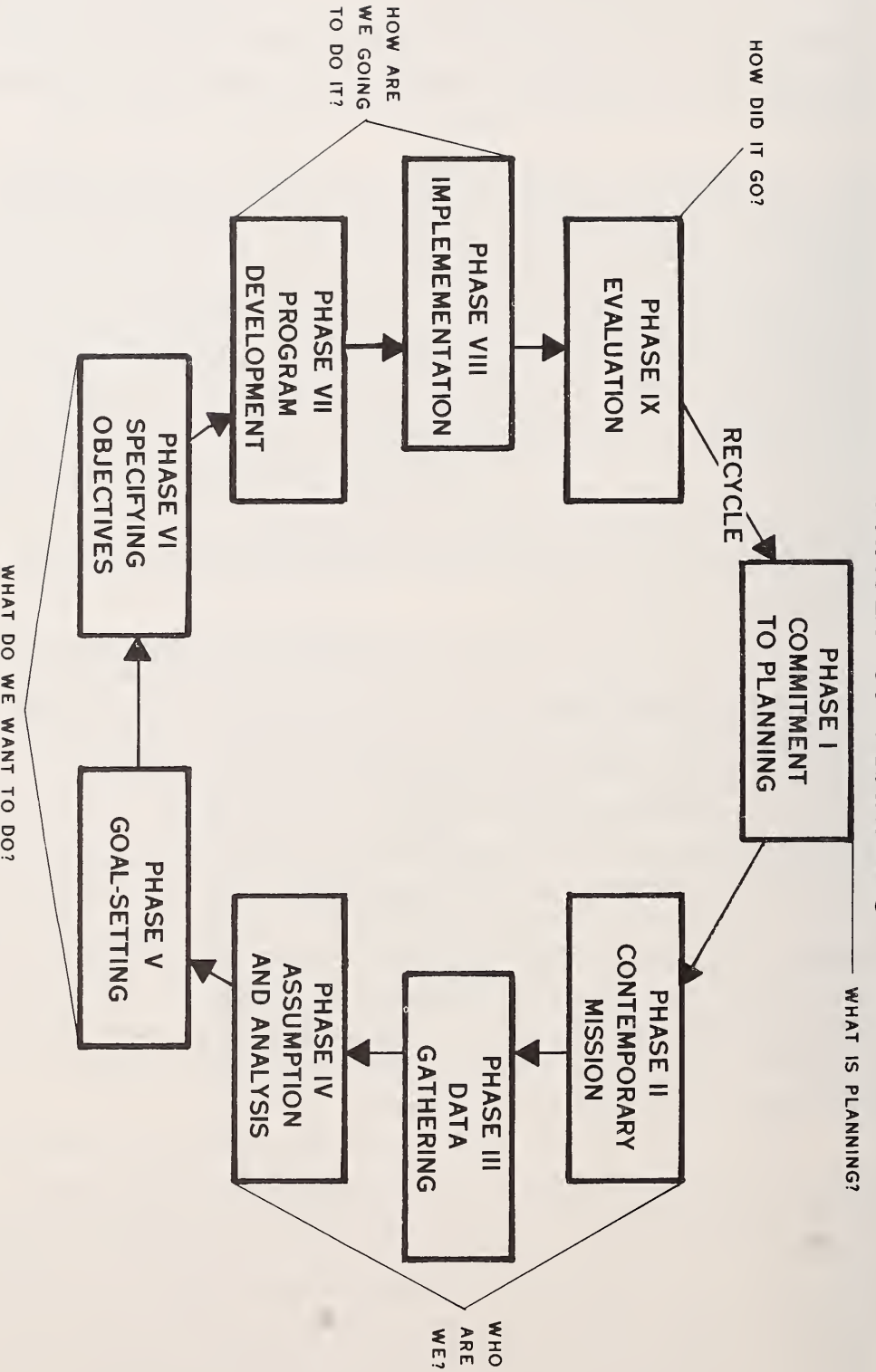
Church is here to help us realize the fullness of our persons and to contribute to the building of the Kingdom of God. To help each parish reach that purpose, formal planning is available as viable assistance, in the day to day problems as well as in moving toward the future. Parish planning involves a series of steps or phases. These phases are outlined in framework (see illustration) which shows how planning must take into account who we are as parish, what the parish wants to do, how the parish is going to do it and how to know if the parish has done it well.

The phases of planning search out answers to basic questions. The first of these wants to know if there is an understanding of what planning is, and if so, if there a commitment from those who are involved to stay with it. This phase very simply checks to see if there is a level of readiness. To force an issue upon unwilling or misinformed parish leaders may result in a state worse than the first. Readiness cannot be stressed too much. This does not mean that I, as a single parish leader, will do everything. It means that I, as pastor, will mobilize the necessary number of parishioners to see that each aspect of the planning is covered. I may have a particular interest in one or two phases; my experience may be needed to help in other areas. Whatever! The important element needed at this moment is a basic knowledge of planning, an understanding of the importance of planning, and a willingness to move with it.

Once a parish understands planning, the next question is: Who are we? This might sound unusual, but when was the last time that question was asked of a parish community. The question seeks through phases II-IV to identify a parish's purpose in whatever setting the parish finds itself. During these phases the parish gathers information about itself such as: parish size (membership), age breakout, and information about surrounding civic community. The data gathering looks at the sociological, economic and other aspects about the geographic area in which the parish is located. The parish also wants information about its sacramental experiences, its financial condition, physical setting as well as membership. Once the data is gathered it is necessary to analyze it to see if there are trends that indicate needs. Are there gaps in service? Are there any particular needs not previously documented? All of this information is used to help answer the question: Who are we?

Since the parish has a fresh sense of identity and a new awareness of needs, the parish community then asks: What do we want to do? The answer to this question is found in phases V-VI. In these phases, the parish examines its needs and, in light of them, states where they want to be in three years, e.g. in the area of education. This is a goal. It is a direction-setting statement. If this is where the parish is going to be in three years, it is necessary to take the first step to get there, which is an objective. There are usually many objectives in any parish setting. It is therefore necessary to adopt a process that says we use this objective first, this objective second, etc. It is a means of establishing priorities.

PHASES OF PLANNING



If this is where the parish wishes to be in three years and this is the first step to be taken, ask another question: How are we going to do it? The answer is found in concrete programs that identify who is going to be responsible; what is going to be done; how is it going to be done; what resources (people/ money/ facilities) are necessary; what is the time line to be met.

All of these elements are part of a sound program.

Once a program is developed, the next phase is its implementation and follow through. Often in this stage of planning, reality sets in. Reality may say: the parish has overestimated its ability to perform; or the parish has underestimated its potential; or there are not enough resources to meet the need. It is important to follow through to see the strengths and/or weaknesses of the program developed. It is not a sign of any short-coming on anyone's part if all the steps are implemented and miss the mark. The parish will have a better base of reality from which to work.

The final question has already begun: How did it go? It is an evaluation question that must be asked in any planning cycle. To short-change this phase is to miss out on a great deal of learning for future planning. This phase is not a test of individual people, but rather an examination of criteria established in goals, objectives and programs to see if they were met, on the mark, or off. This phase is objective. The parish community can grow greatly during this step, because everyone sees what has been accomplished and what yet needs to be accomplished. Evaluation is a phase of strengthening direction or realization that another direction is needed.

Once these phases have been completed it is time to start again, but this time by renewing commitment, examining stated purpose and reviewing data. It is not necessary to re-do work done previously, but it is necessary to review to see if elements have changed or new insight is present as a result of a year's work.

Relationship of parish planning to ministry.

We must now consider the significance of planning to parish ministry. Nowhere is it written that Jesus gives a direct command to plan, although he does on occasion suggest that it would be foolish to undertake important projects without first estimating whether the resources are at hand to complete the task. His request that followers give a cup of cold water suggests a spontaneous rather than a planned response. However, even here common sense suggests that a response to many thirsty, hungry, needy people necessitates some planning.

The contemporary vision of shared responsibility suggests the inclusion of the maximum number of the faith community in the articulation and implementation of the Christian mission. This calls for some form of planning. In fact, planning can be understood as a shared "reflective ministry." To plan in this sense means to engage a significant portion of the parish in a reflection of their individual and collective call to mission.

Remember that an important element of pastoral planning is the connection between belief and activity.

Principles of Planning

The following are a few principles upon which a pastoral planning process builds:

- parish planners need to seek the active involvement of as many people as possible.
- the parish is a cooperative system of persons united and working together for a common purpose.
- shared responsibility and participation in decision-making leads to a higher degree of ownership of the entire parish planning process.
- the parish is capable of planning.

In keeping with the principles above, each parishioner should have the opportunity for involvement in the life of the parish and in planning for the life.

Pastor: Since the pastor is accountable to the Bishop for the total life and mission of the parish, and because he knows he cannot fulfill this responsibility alone, his role is, above all, to stimulate, facilitate, and coordinate the gifts and resources of the parish membership.

Parish Council: The council is the forum which pulls together information from all aspects of the parish and puts it together for a total picture. It is the responsibility of the parish council to keep the planning process in motion and to inform the parish by communicating about the progress of the planning process.

Parishioners: The individual parish member has a story to offer regarding their experience in the parish. The parish member has a belief to be shared. It is therefore important that the individual recognizes their responsibility to share their story, belief, gifts and needs with the parish council.

Evaluating parish readiness for planning

Among the many indications that a parish is ready to initiate parish planning are these:

- a. The parish has leadership.
 - The pastor offers leadership in implementing with the parishioners the concepts of coresponsibility and collegiality.
 - The parish council has a sense of history of the area and parish, is beyond the first organizational stages,

- and is capable of offering responsible leadership.
- b. There is evidence of openness in the parish.
 - The pastoral leaders recognize the value of ordering time/talents/resources in an organized way to accomplish a desired goal.
 - The people of the parish are eager and willing to move forward with an organized process.
 - c. There is a willingness to engage the total parish in its planning efforts.
 - d. There is a realistic understanding within the parish that planning will create healthy tensions and will require time, patience, openness, cooperation, enthusiasm, discipline, compassion, and a strong conviction that through planning “a good parish can become a better parish.”

Parish planning is a way of:

- Making sure that no important dimension of service to which the Lord calls the parish is inadvertently overlooked, so that it cannot some day be said, “These things you ought to have done, while not leaving the others undone.”⁴
- Ensuring that the future will not come as a thief in the night catching the parish unawares.
- Avoiding waste and duplication in the use of the time and talent the Lord has given for His service.
- Challenging the parish to greater efforts, in obedience to Christ’s commands, “Freely you have received, freely give”⁵ or “Of him to whom they have entrusted much, they will demand the more.”⁶
- Taking into account the parish’s human limitations, like the scriptural towerbuilder who “sits down first and calculates whether he has the means to complete it.”⁷
- Judging the importance and urgency of the various parish ministries and the right order for carrying them out—deciding what is to be done this year and in the next three years.
- Ensuring that existing parish programs are continually adjusted to respond to Christ’s call here and now.
- Identifying the resources the parish needs from outside sources.

⁴Mt 23:23.

⁵Mt 10:8.

⁶Lk 12:48.

⁷Lk 14:28.

- Relating the mission and goals of the parish to the mission and goals of the broader Church community.
- Inserting prayer systematically into the parish decisionmaking process.
- Involving the whole parish in the continuing search for more effective response to God's will.

Commitment to planning and first steps

On the parish level, commitment to planning finds expression in time, talent, listening and leading. Commitment to planning means periods of prayer, hours of looking for information, listening to others, working in a highly disciplined setting, with long and open discussions.

The key individual whose commitment is essential is the pastor or the canonical leader. As the leader of the parish, the prime decision-maker, he has to be in support of and involved in any planning endeavor. The parish council, as the core of the parish planning process, must make a commitment of resources in terms of time, talent and people.

The parish that plans stands in faith before the immense task of mission and the great need of its people. The parish is conscious of the assets and limitations of human resources, yet it is confident of the Spirit's power to work through the human effort. After the parish reaches a decision and makes a *commitment to parish planning*, the parish prepares for succeeding phases by the following steps:

- a. A meeting of the leadership of the parish with a facilitator to confirm the readiness of the parish to begin the planning process.
- b. The parish planning team (planning leadership) is drawn from the Parish Council at large, or recognized parish leaders. The team should consist of 6-8 people.
- c. The parish planning team takes time for prayer and reflection to bring into focus the spiritual character of this mandate to plan.
- d. Training sessions for parish planning team and detailed procedures.

Once these steps are taken, it will be time to initiate Phases II-IX of the planning process.

From the outset of planning and in the continuing phases, there is continuous communication with the total parish. In order to have effective communication, the planning team chooses methods of communication which encourages involvement and best meet the needs of the parishioners.

MBOR as an Energizing Process in the Military Parish

Chaplain (LTC) Ronald S. Bezanson, Jr.

Management by Objectives (MBO) or Management by Objectives for Results (MBOR) as we have preferred to call it in chaplaincy implementation, is a business proven management process which can facilitate the revitalizing/energizing of any chapel community. It is not a magic solution to the problem of empty pews and lack of Sunday School teachers, but it does provide a vehicle to enhance involvement, ownership, and intentional action, which can build, strengthen, and magnify the outreach of the entire Religious Ministry Team.

Thomas C. Campbell, in his newly published book, *The Gift of Administration*, suggests that MBO "properly used,...is one effective way of organizing group activity without ignoring contributions from persons within the group." He sees it as providing a "basis for continuing, modifying, or abandoning programs within the life of the congregation," while providing a meaningful combination of participation and accountability.¹ Such a combination provides a fertile climate for contagious enthusiasm which often results in increased attendance, the emergence of strong lay leadership, and a true team involvement in vital ministry.

In far too many Army chapels, ministry could be defined as the work done by the chaplain. The laity are seen as spectators, coming to watch the clergy perform. Far too many chaplains are solo performers, preventing lay people from taking responsible leadership roles in ministry.

MBOR provides a vehicle whereby meaningful sharing can take place. It enables a united effort in accomplishing the work of ministry in chapel/unit/parish setting. It opens the door for effective communication, allowing people to be heard as they voice their assessment of pastoral needs, brainstorm ways to meet those needs, and suggest ways that they

¹Thomas C. Campbell and Gary B. Reiersen, *The Gift of Administration*, (Philadelphia: The Westminster Press, 1981), p. 92f.



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can help. It determines ahead of time what ministry will take place, and then takes steps to make it happen. It is proactive teamwork, providing involvement, ownership, intensified effort, and far-reaching impact and result.

Chaplains have also been criticized for crisis management of ministry. Instead of carefully planning a program of ministry to meet real needs, we have often jumped on whatever fire-wagon that fate sends our way, responding to the concern of the moment rather than having a larger vision. When that happens, we become so busy that we have no time for planning, no time for outreach, no time to be proactive. We are busy, busy, busy!!

MBOR provides a way to solve our dilemma. We don't have to be solo performers! We don't have to do it all ourselves! We can marshal the laity to become a team, a team that will extend ministry far beyond the vistas our feeble efforts could ever hope to reach. Such a team of concerned clergy and laity, united in common purpose and concern at the parish or chapel level, is often called a parish council or parish task force. They are not just another committee, meeting together simply for the sake of meeting. They are rather a working group with a charter or mission and a mutual concern for the job at hand, a team in which each member's talent is valued and coordinated to accomplish the overall task, the result, the ministry which they have designed/identified as important.

Within the context of the MBOR process, chaplains and laity alike find a framework for empowerment.

Mission

MBOR requires mission definition. We must know what we are about; what is our purpose, or reason for existence? Development of a mission statement is a primary necessity for any parish. It should be stated in terms of those the parish is trying to serve, and it will become for the parish council a cornerstone or guide which will influence the setting of goals and objectives, decision making, resource allocation, and program effort. It should be broad and ongoing in scope. It should encompass all the work of ministry in the parish. Yet, it should be concise, self-contained, and allow for growth and change as needed.

Role

MBOR requires role clarification. Each member of the parish council must know his/her role and what is expected of them. Roles establish the limits within which members or groups within the council will operate. Roles empower people to perform, freeing them to use their competencies and individual initiative without being dependent on anyone for permission. Role clarification is critical and must be considered early in the life of the council, for when roles are not clear the power of the council will often be dissipated on infighting and competition rather than being focused on

problem solving, teamwork, and mission accomplishment.

Role clarification details how the mission will be performed. It details responsibility. It gives each member of the religious ministry team that is the parish council a charter, a commission, a charge in which he/she is free to minister.

Goals

MBOR requires that goals be established in critical areas of emphasis where major efforts will be expended. Goals are desired end results or future conditions, the accomplishments toward which the religious ministry team will strive. Goals may be expressed in either qualitative or quantitative terms and tend to be ongoing or long-range in scope as distinguished from the more short-term target objectives or accomplishments. The parish council should set a goal in each area where it will expend significant resources of time and effort.

Effectiveness Indicators

MBOR requires the identification of indicators by which we will determine the effectiveness of a program or monitor performance as it proceeds. Evaluation in ministry is difficult, but careful identification and consideration of specific factors will enable the parish council to later set worthwhile objectives. Some indicators may be hard quantitative facts, problems to be overcome, numbers to be reached. Others may be soft indicators that tell us we are heading in the right direction in a people-centered area where actual results are so subjective that it is virtually impossible to get a fix on them.

Effectiveness indicators identify only what will be measured/monitored. They leave to the objectives the amount or direction. They may be concurrent, before the fact, or terminal indications in terms of time dimension. Identifying and specifying them is the most difficult step in the MBOR process, especially in the soft, people-centered areas of ministry, but the potential payoff for the parish council in terms of opening up new ideas for increasing ministerial effectiveness and outreach is tremendous.

Objectives

MBOR requires that objectives be set detailing the results/accomplishments that an individual/group plans to produce through their efforts. An objective is a goal expressed in a specific dimension, usually narrower in focus, covering a shorter time frame, with a specific resource allocation, and a set target or projected accomplishment date. In chaplaincy useage, an objective has been defined to contain four major elements:

1. An action or accomplishment verb.
2. A single measurable result or accomplishment.
3. A date or time period within which the result is to be

accomplished.

4. The maximum investment/cost in terms of money, time, or both that we are willing to devote toward its accomplishment.

Objectives do not include any justification for their existence. They do not tell how they will be accomplished. They do identify the WHAT, the WHEN, and the HOW MUCH. The “why” has been considered earlier in mission definition; the “how” comes later in action planning.

If a parish council has carefully defined its mission, clarified the role and function of each of its members, established the long term goals it will attempt to reach and identified its needs to measure/monitor to assure accomplishment, then the writing of meaningful objectives is an easy task. Failure to complete the earlier steps will generally result in objectives that are not specific and not responsive to the real needs of the council, the parish, or the community.

Action Plans

MBOR requires that action plans be developed to outline the “how” of the way an individual or group is going to accomplish the objective. An objective without an action plan is no more than a dream, and the parish council that spends time developing objectives without going on to the action planning step does itself a great disservice.

George Morrissey divides action planning into five substeps:

1. Programming—establish a sequence of actions to follow to reach the objective.
2. Scheduling—establish time requirements for each step. (Milestones)
3. Budgeting—determine and assign resources needed.
4. Fixing Accountability—determine who will be responsible for accomplishment of the objective and its action steps.
5. Reviewing and Reconciling—test and revise plans as needed prior to action.²

A detailed action plan will validate the feasibility and achievability of an objective.

Effective action planning gives visibility to the parish council and to those who take responsibility for the various parts of the plan. It is a management tool, a road map, a time schedule, a checkbook, an op order; it can enhance objective attainment and mission accomplishment.

Control (Feedback)

MBOR requires the establishment of controls (channels to provide feedback) in order to keep the effort of a parish council on track. Such controls

²George L. Morrissey, *Management by Objectives and Results in the Public Sector*, (Reading, MA: Addison-Wesley Publishing Co., 1976), p. 105f.

advise us if we are doing what we set out to do, and if we are progressing toward the result/impact we projected. This is the step which closes the loop in the process of managing ministry.

Feedback will indicate to the parish council when an objective has been accomplished. It will indicate when a project/effort is off course and in need of some corrective action. Sometimes it may tell us that an effort should be abandoned in light of any number of environmental or operational changes (many of which may be beyond our control). Control of feedback is a normal part of wise management or stewardship; it is not a threat. It should be designed to provide the best ongoing information available on the interaction between the religious ministry team (parish council) and its environment in terms of mission accomplishment.

An effective control/feedback system will focus on accomplishment/results and not be satisfied with the compilation and reporting of activities. It will ensure that the council has timely information that is accurate, credible, and readily understandable in order to take corrective action if necessary and to reinforce right decisions.

Summary and Conclusion

MBOR then is a process. It is a way to facilitate communication between clergy and laity, and among all members of the religious ministry team. It can revitalize a chapel parish through its use in a parish council or task force, as it encourages communication, builds a team, and enhances individual ownership and commitment in/to mission accomplishment.

Key to its successful implementation is:

- A climate of mutual trust, respect for the dignity and worth of others, openness, frankness, candor, and collaboration;
- An environment in which each individual knows what is expected of him/her; where delegation of authority, freedom of action, and authority to make decisions (and mistakes) are the norm; and where the individual is prepared to be accountable for results;
- A spirit of teamwork, vitality, venture, creativity and innovation;
- A focus of the future, not the past;
- An emphasis on results rather than on activities;
- Innovation and creativity instead of subservience to meticulous rules;
- An overriding concern for the ultimate output—effective ministry.

MBOR is not a drill in writing objectives. It is not a magic formula. It is an ongoing process whereby chaplains and laity can work together to assure a vital ministry within a chapel parish; a sense of ownership, mission, and accomplishment on the part of the entire religious ministry

team; and a powerful, intentional outreach/witness in the community.

Can we have parish councils without MBOR? Certain we can! But all too frequently such councils become simply chaplain advisory councils, where a group of well intentioned individuals come together to tell the chaplain what they feel he ought to be doing.

MBOR provides the vehicle whereby individuals can not only give input and ideas, but commitment, cooperation, and leadership to the various positions on the religious ministry team which their role has spelled out for them. It provides feedback on programs and activities, and the basis for ongoing and increasing involvement and success.

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Goal Setting in a Chapel Community...An MBO Analysis

Chaplain (Lt Col) Eugene C. Gasparovic

The society in which we live is an organizational society.¹ We are born into an organization, educated by organizations, and most of us spend a good bit of time working for organizations. Much of our leisure time is consumed playing, paying, and praying in organizations. A great many of us will die within the largest organization of all—the church.² The church, though divine in origin, is only as effective as its organizational structure. How well it combines its personnel with its resources toward the achievement of set goals, will determine its success.

The purpose of this paper is to analyze a goal setting process within the context of an MBO (Management by Objective) Model, as exemplified recently at a military chapel community. The methodology used in data gathering consisted of personal interviews with the chaplain, parish council members, and some selected parishioners. The data received was utilized to integrate, analyze and summarize the organizational elements use for an effective MBO model within a chapel community.

Before analyzing the process of, “experiencing—reflecting—valuing—choosing—and action,” a brief thumb-nail historical background of Management by Objectives (MBO) and a definition of terms might prove to be helpful.

Brief Historical Background and Definition of Terms

The first original work on MBO was Peter Drucker’s book, *The Practice of Management* published in 1954. Drucker noted that “individual efforts in organization must be integrated into a common effort through teamwork, with individuals committed to common goals.” In 1965 George Odiorne made a major contribution to the MBO system. Odiorne pointed out:

¹Robert Presthus, *The Organizational Society* (New York: Knopf, 1962), p. 6.

²Amitai Etzioni, *Modern Organizations* (New Jersey: Prentice-Hall, Inc., 1964), p. 1.



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...the superior and subordinate managers of an organization jointly define its common goals, define each individual's major areas of responsibility in terms of the results expected of him and use these measures as guides for operating the unit and assessing the contribution of each of its members.³

Jong Jun defines management by objectives as a “process whereby organizational goals and objectives are set through the participation of organizational members in terms of results expected.”⁴ The basic philosophy underlying this definition is the idea of participative management. Participative management in the goal setting process also blends well with McGregors Theory Y—that participation is a process by which the “subordinate gains greater control, greater freedom of choice, with respect to his own responsibility.”

Most proponents of the MBO model agree that the participative process will:

- improve organizational effectiveness
- develop meaningful individual and organizational goals
- clarify responsibilities
- promote supervisor—subordinate collaboration
- improve administrative feed-back process

The Experience

The climate for the introduction of a goal setting process for the chapel community in question had been brewing since the latter part of 1980. In speaking to a number of former parish council members the following comments were made: (Social Actions Committee Member) “I quit attending parish council meetings, all we had were dull reports, unregulated conversation, and no results. So I quit because I had more important things to do with my time.” The former parish council president was even more emphatic. “People in this parish were not interested in planning for anything, they just didn’t care. Our committee sent plans to the congregation, asking for comments...just a handful replied.” A current member of the council who was standing nearby during the interview replied, “You know why; it was your plan not theirs. Even though it was a good plan, you did it all yourself. You didn’t give anyone else a voice.” The conversation pointed to dramatic changes in today’s parishioners. They have limited commitment to a plan, decision, or goal which they have no opportunity to influence. The former secretary of the council said, “I don’t like decisions handed down to me by the chaplain or parish council president. I get frustrated and I either ignore them or oppose them. I feel I too have

³George S. Odiorne, *Management by Objectives: A System of Managerial Leadership*. (New York: Pittman Publishing Co., 1965), pp. 55-6.

⁴Jong S. Jun, “A Symposium, Management by Objectives in the Public Sector,” *Public Administration Review*. (Vol. 36, No. 1, Jan/Feb 1976), p. 3.

something to contribute.” The chairman of the Liturgy Committee, who was also a top level manager in computer acquisition had this to say: “I am a responsible, well educated supervisor. I too want to participate in the parish, I feel I have a lot to give; I’d like to have a say in what’s happening in the parish.”

It was evident that parish council members and some parishioners were showing a high need to achieve—to see results. No longer were they willing to attend meetings and have someone talk to them all evening. If they were not given the opportunity to participate, to share in decision making, and to assume at least some responsibility, they lost interest and stopped attending. A member-at-large indicated, “We don’t really know what we’re supposed to do, we don’t know where we’re going.” The parish showed signs of an organized anarchy, the goals were unclear or nonexistent; the technology was unclear; and participation was fluid. Decisions were made by the chaplain, or by “oversight or by flight.”

In speaking with the chaplain, he frankly admitted that the chapel community had been stalled, and not much was happening—attendance at chapel/religious functions began decreasing and a quiet malaise had set in. The chaplain honestly faced the fact that any positive or constructive change in the parish could not be possible unless he changed. “I’m a product of a different age,” he said. “I was always the boss and made the decisions, it has taken time and study to readjust and grow. I did a lot of reflecting and sharing with the new parish council president” (who is a professional manager). “I had to agree,” said the chaplain, “that the parish would not grow or go anywhere unless I changed some of my ingrained values.” The chaplain admitted that:

- not only his views were important.
- parishioners knew their own needs better than he did.
- there was abundant great talent in the parish. There were educators and trained managers available.
- that some sort of written roles, job/position descriptions, mission statements, and goals and objectives were necessary.
- he had to delegate authority to others, since he was alone, had limited time, and could not do everything.

It is significant (as Jung noted in his article on MBO in the public sector) that the failure of most large agencies with the MBO approach was in the “dominance of pyramidal values, such as centralized power, communication, and control.”⁵

Implicit in MBO is the devolution of authority and power to successively lower levels of the hierarchy: indeed, it may fundamentally alter the social order of hierarchy. The end product can be a substantial reduction in

⁵Ibid., p. 3.

emphasis on traditional hierarchical values, an increased emphasis on self-management, and more attention to behavioral matters and values associated with contemporary organization theory.⁶

It was apparent that administrative decentralization would be an essential element in restoring new life to the chapel community. To decentralize means to reduce power and authority, and give more responsibility and autonomy to the lower levels of the organizational structure of the chapel community. The chaplain would in essence, give his parishioners and the Parish Council more discretion to make choices in selecting alternatives. Thus the traditional notion of power in a centralized bureaucracy like the church, is replaced with a new concept of shared power. As Mager has observed, "Indeed, one of the major contributions of management by objectives is that it enables us to substitute management by self-control for management by domination."⁷

In order to promote this concept of power and decentralization, the chapel community would have to redefine the responsibilities and objectives of the parish council throughout the whole faith community.

Reflection

The chaplain, like most successful businesses, government, and church leaders, discovered that sharing authority, and establishing goals were necessary ingredients for real growth. "I had to admit the time was right for revamping our thinking." Goals or objectives are simple statements of the results to be achieved. Goals force individuals to state the results they wish to achieve by a specified time, and supply some criterion for evaluation.

After listening to his parishioners carefully, the chaplain was convinced of the following:

1. Staff and laity want to contribute.
2. They desire responsibility.
3. They are creative and imaginative.
4. They will exert self-direction and self-control when they are committed to objectives.

His assumptions agreed with McGregor's Theory Y as found in his book, *The Human Side of Enterprise*.

Choice

The chaplain recognized that the accomplishment of rational organizational goals was one of the primary needs within his parish. "How did you go about accomplishing this task?" I asked him. "Well, I knew the climate was right, all the indicators were there. Since we had been operating in a

⁶Ibid., p. 4.

⁷Robert F. Mager, *Goal Analysis*. (Belmont, California: Fearon Publishers, 1972), p. 57.

traditional rut, the only way out was to get some professional help.” Most authors of the MBO model support this procedure. “Introduction of the MBO model to an organization where traditional, bureaucratic values prevail would fail, unless an appropriate training program accompany its implementation.”⁸

“To assist in the process of some sort of goal setting or MBO system, I sought a trained consultant who would present a workshop for parish council members and interested parishioners.” The chaplain continued by saying that the response of his council and parishioners to this suggestion was overwhelmingly positive, and a new excitement and enthusiasm was felt throughout the chapel. An industrial analyst and specialist in the MBO model was hired to conduct an all day workshop at the parish. It was entitled, “Management by Christian Objectives.” Attendance at the workshop was better than anticipated, with all members of the Chapel Administrative Staff, Parish Council and some parishioners participating. They began with these fundamental assumptions:

1. that an individual will work more effectively toward parish goals if he/she knows what they are;
2. that they will be more committed to those goals if they have a personal part in setting them;
3. that once a personal commitment is established it will be met.

The general issues that were considered were: How do you integrate individual and organizational goals? How and by whom are goals set and implemented, creatively dealing with conflict in goal setting? They even considered “goal mix” (the goals that are not so clear cut).

Action

The exact process of using MBO is not complex, but if it is to be a successful model, it must be implemented in a systematic fashion. The industrial analyst indicated that the MBO process involved ten fundamental steps (the words “goal” and “objective” are used synonymously here).

1. Manager determines the overall objectives of the organization and establishes priorities within those objectives.
2. Determine the specific goals your parishioners must achieve to support the objectives of the parish.
3. Explain the parish goals and the MBO process to your parish council.
4. The parish council lists the specific goals they feel they must achieve to accomplish the objectives of

⁸Peter F. Drucker, *The Practice of Management*. (New York: Harper and Row, 1954), p. 57.

the chapel community.

5. The chaplain and the Council reach a mutual agreement on the specific objectives they are to achieve.
6. They mutually decide *when* these objectives will be achieved, and *how* progress toward these objectives might be measured.
7. They mutually decide what type of support (managerial and fiscal) will be required to attain these objectives.
8. They mutually arrange for a system of feedback to you and your parishioners on progress.
9. They mutually agree on a time for, and a number of progress reports.
10. They mutually arrange for a final review of the results. (See flow chart).⁹

Following the workshop, the task of introducing the MBO model and making it functional was given priority attention. The first order of business was the formulation of a Mission Statement. How was this done? "I invited the Council members to look over the brief statement I had prepared," said the chaplain. This Mission Statement is a statement of the chapel community's reason for existence, its purpose and philosophy. The following statement was agreed upon: "To achieve faith-growth and service to others for all members of the chapel community." In analyzing the statement according to the criteria set by Morrissey in his *"Management by Objectives and Results"*, it is a good statement. It includes an important purpose, is distinct, is understandable and concise, is continuing in nature, and its complete function is reasonably stated and self-contained.¹⁰

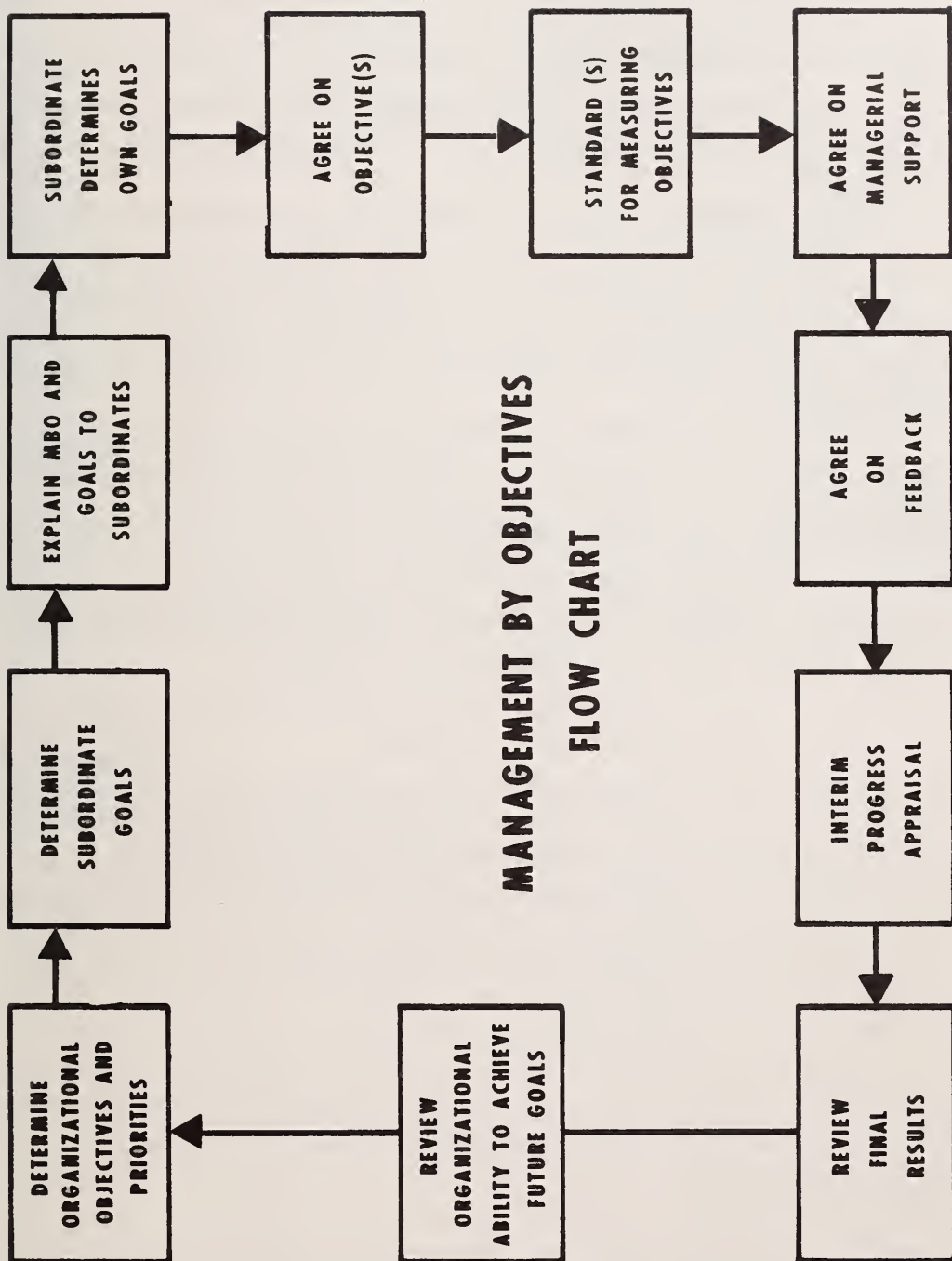
According to the chaplain, the next step that was followed was "instructions to all parish council organizations to establish their own particular goals and objectives according to the MBO model presented at the workshop." Goals are simple statements of the results to be achieved, and are to be supportive of the parish's overall statement and goal.¹¹ A follow-up meeting was arranged to discuss and compare the goals with the expectations of the chaplain.

Up to this point the chaplain and parish council were determining where they were going. The next step would be critical to the MBO process—an attempt to establish commitment to the goals. The mutual agreement phase can be a very enlightening process for both chaplain and council members. For it is here that both explain, from their own perspec-

⁹Odiorne, *Management by Objectives: A System of Managerial Leadership*, p. 242.

¹⁰George L. Morrissey, *Management by Objectives and Results*. Reading, Mass: Addison-Wesley Publishers, 1970), pgs. 67-70.

¹¹Arthur C. Beck, *Effective Decision Making for Parish Leaders*. (Connecticut: Twenty Third Publications, 1973), p. 12.



tive, how they view the council's job. There was no crisis. The organizational goals were, after a few minor modifications, accepted by the chaplain. The council members were pleased. There was not only agreement but acceptance, and a new commitment to the goals that they had set. The chaplain pledged support, both personally and financially for the agreed-upon goals.

Having reached accord on the parish organizational goals the whole council met in session, reviewed the newly drafted general goals, and began the task of drafting specific "functions" for each of the organizations. A one month time limit was allocated after which they were again reviewed and ultimately accepted by vote of the council and approval of the chaplain.

Implementation was to follow immediately. "I don't want this to lag any longer," said the chaplain. "I would like to see the parish begin moving in the direction it has set for itself." *A Parish Operations Manual* was written, published, and distributed to all parishioners. It clearly stated the purpose, goals, and specific functions of the parish and all of the organizations.

To each committee purpose, goal, and function, was added an organizational chart and on-going work cycles and programs. The last page of the operations manual indicated the financial status of the parish, and how monies were spent during the previous fiscal year. The new MBO model for the chapel community was successfully implemented a few months later. I asked the Parish Council President what their expectations were. He stated the following eight desired results:

1. Committee structure will be built around goals
2. We can set our priorities
3. We are striving for results that will be visible to all.
4. We will be able to evaluate our problems
5. Better utilization of manpower and money
6. Better understanding and commitment to the goals of the parish.
7. Development and growth of military chapel staff and lay people
8. It should be fun.

These statements are a good synthesis of what most successful MBO models produce within an organization.

Analysis of Goals

In analyzing the MBO model as adopted by this chapel community some shortcomings were identifiable which may ultimately weaken the model and perhaps even cause its failure. In Morrissey's, *Management by Objectives and Results*, basic criteria for statement of goals are established. In comparing this parish's goals with these, we find the following:

—Many of the goal statements are constructed improperly, giving

no target dates, costs or single key results.

—Measuring goals and time phasing problems. To be functional, the objectives must be verifiable. If not, progress cannot be measured or results effectively evaluated. One way to accomplish this is to state goals in quantitative terms, e.g., “to increase the number of committee members to 20 by December 1981 in order to involve broad panel participation,” instead of a more general statement like, “to encourage and seek additional committee membership in order to involve broad parish participation.” The establishment of a verifiable time schedule is essential, otherwise your objectives remain vague and open-ended.

—There was no provision for “feedback.” Controlling is a basic function of management. The chaplain should know how well his organization is progressing toward the objectives so as to give feedback concerning progress. The rationale behind this is that it allows the committee to make necessary corrections to achieve goals without being told. In other words it gives them total responsibility for a specific task—an important motivational concept. There was no progress appraisal tool. A progress review meeting would certainly be necessary. Interim progress reports could be included as part of each parish council meeting. But there was no written directive to indicate this.

—No provision was made for a final review of results. This is mandatory because its the final test of the MBO process. Did it work, and if so, how well; and if not, why not? If the council organizations achieved their objectives you are ready to start again. If not, corrective action is to be taken before the MBO process is recycled.

Conclusion

The MBO Model established at this particular faith community was merely one phase of a chapel-wide organizational development process. It pointed to the different elements, functions, and activities which are part of the management process. At the center of it are people, ideas, and things. These are the basic components of every organization and chapel community with which a chaplain must work. Ideas create the need for conceptual thinking; things for administration; people for leadership. The MBO model for them was new. There were risks involved for the chaplain. He found himself confronted and challenged, but he also received more support and encouragement. There were risks involved for the chapel community. This large project, with all its people and work, might fail. But the apparent increase in morale and enthusiasm for this chapel growth project, far outweighed any risk of failure. The chapel community had indeed grown. The chaplain was delighted, and individual members were happy and more responsive. It seems that the experience was not only a goal-setting process but also an experience in Christian community building as well. The conclusion that can be drawn is a simple one: good management makes for good church and good community.

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But Why Did it Fail?

Chaplain (LTC) Roger W. Johnson

No doubt, you have had programs fail! You have probably thought to yourself, as I have, "Why me? I tried so hard."

Unfortunately, many programs have not been well managed, coordinated or even needed. They have just happened. Let me raise some examples of how happenings often arise. I heard a respected supervisory chaplain make this statement not too long ago: "These guys are trained clergymen. Whatever they want to do, I'll support them." We might applaud the concept of support, but not the lack of leadership.

A second example is demonstrated by this example:

The 2d Brigade Commander mentioned a successful Positive Image Building Seminar which his chaplain had recently conducted. Not to be outdone, the 1st Brigade Commander called in his chaplain and instructed him to schedule a Positive Image Building Seminar. The bewildered chaplain scheduled the workshop two months later and the event was a total disaster.

In this case obedience prevailed, but program administration did not.

A final example involves an installation at which thirty retreats were held during one fiscal year. Though many of them were quite successful, there were several failures. This extraordinarily large number of retreats necessarily required that other programs had to be minimized or eliminated. This disenchanted people who did not buy into the retreat programs.

These examples point out the need for some program administration. The rest of this article will be devoted to suggesting several tools and hypotheses. Their employment can greatly diminish the cry "But why did it fail?"

Some Tools For New Programming and Program Placement

Tool Number 1: The Survey As A Basis For Programs

Chaplain Sections must define their missions in terms of satisfying needs of



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a group of people. Note that this statement contains two specific parts: (1) Specific needs and (2) A group of people. Far too often programming has met the needs of chaplains, and only in a minimal way has it related to the people whom we serve. Perhaps this problem arises from our seminary training. Unfortunately, we are not taught to survey the needs of our people before setting out on the programming road.

Philip Kotler has spoken of the "backward character of management in many non-profit institutions."¹ He says:

These organizations operate under archaic administrative philosophies that lead them to rapidly lose touch with their publics. They start out at first with a clear mandate and intent to serve a certain class of human needs. Over time, they become inward-oriented and self-serving. An officialdom emerges; the organization grows rule-bound and impersonal; and it concentrates on producing the same old services in the same old way. The organization becomes increasingly removed from and unresponsive to, the emerging needs of its clients.²

No chaplain should ever enter a new job with a program already formulated. First and foremost, he must always determine whom he serves, and his programming must target that specific population. Secondly, he must use every possible tool to find out what the needs and wants of that population are. Guessing and assuming do not work. Instead, we must use the tools of data gathering. This can be accomplished through face to face communication with some degree of success, but to do the job well it is essential that we periodically employ surveys or questionnaires to a *large portion* of our total target population. It would be an error, for example, for a troop chaplain to survey only those who appear in chapel. In so doing he would not be fine-tuned to the totality of the population whom he serves. He must focus on the needs and wants of all segments of his "flock."

A survey or questionnaire can be structured or unstructured. The structured questionnaire might have an item, for example, which says "From the activities listed below, check those which you would like to see your chaplain conduct." Thereafter, a long list of possible programs is available for people to check.³

A simple unstructured questionnaire or survey, on the other hand, gives the chaplain much material with which to work. He gathers an immense amount of material regarding the needs and wants of his target population, and this provides a solid foundation for programming. As an

¹Philip Kotler, *Marketing Management*, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976), p. 493.

²Philip Kotler, *Marketing Management*, p. 492-493.

³Personally, I do not like the structured questionnaire as well when I am obtaining information on which to develop programs. It is easy to include the activities with which I am comfortable, but to, consciously or unconsciously, omit those for which I have some disdain. I may just not develop a comprehensive list, for whatever reason.

example, the five simple questions listed below can be used to secure a wealth of information:

1. What do you consider to be the major problems facing you in the military?
2. What programs would you like to see your chaplain develop to help meet these needs?
3. What chapel or church programs that you have experienced in the past were most meaningful?
4. Which, if any, of the above would you like to see your chaplain schedule for you?
5. List three ways that you believe your chaplain could help you today?

Using simple questions, such as those above, will not only provide us with the wants and needs of our target population, but we are also likely to achieve a psychological victory by soliciting such information. People like to be asked what they think and want. Last year I used these five questions in a battalion-sized unit. I employed three separate surveys: one for officers, a second for NCO's; and a third for enlisted personnel. The questionnaires were distributed in group settings specifically for this purpose. 90% of the officers were surveyed, 85% of the NCO's and 75% of the enlisted personnel. Those questions provided me with keen insights concerning the needs, expectation and wants of my target population. For example, a need which was surfaced over and over again in the questionnaire was the issue of female soldiers and their military police work. Officers indicated that they needed some help inasmuch as the minority of women soldiers were requiring a disproportionate amount of time. The enlisted women in highly significant numbers, called for help in dealing with alleged sexism. The NCO's raised the issue of utilizing female MP's on patrol in a predominantly male environment. The need was clear: Some type of programming was called for under the heading of female issues. Hypothesis Number 1, then, is this: *There is no substitute for finding out where our people are and what their needs are before we start programming.* Without this information our programming will be nothing more than unstructured happenings and we are unresponsive to our people. When we have data we create a meaningful arena for our ministry and a solid basis for program development.

Tool Number 2: The Program Positioning Grid

A second tool which can be used to facilitate purposeful program planning is the Program Positioning Grid. This technique sometimes helps us to diagnose over-programming and under-programming. For example, had a Positioning Grid been used at the installation which scheduled 30 retreats in one year (cited in introduction) a chart like this would have been shown:

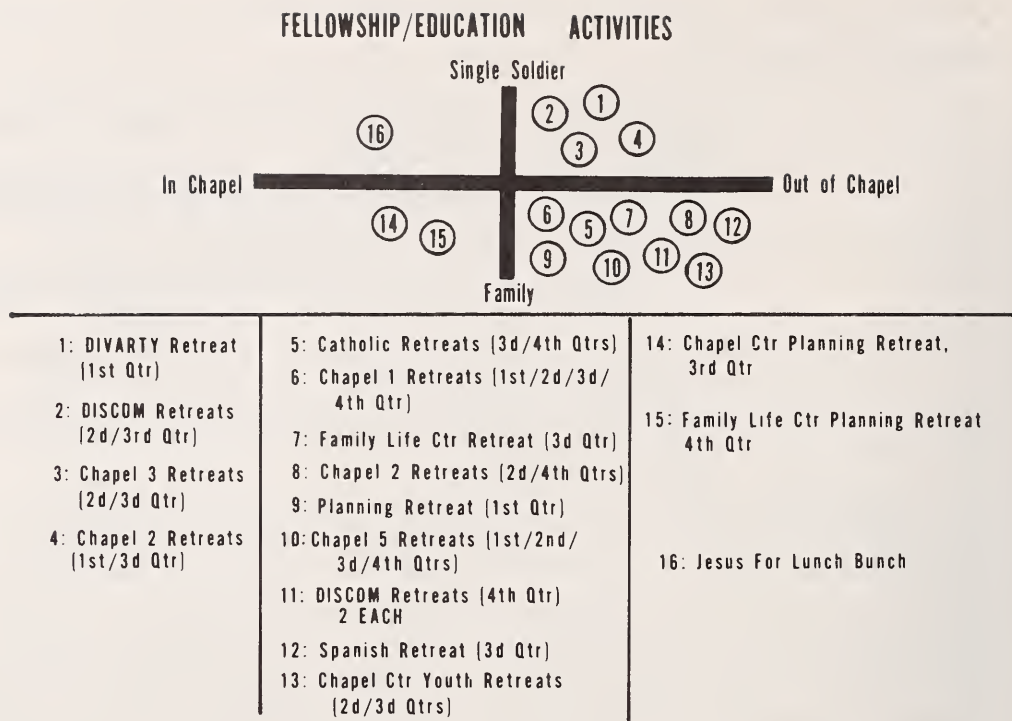


Illustration 1

It does not take a genius to look at the Program Positioning Grid for fellowship/education programs to realize that there is overplanning of retreats for families, particularly during the second and third quarters.

How is a Program Positioning Grid used? There are several simple steps:

- Step 1:** Determine the characteristics of the populations served and programs held. For example:
- Male - Female
 - Troop - Family
 - Worship - Education
 - In Chapel - Out of Chapel
 - Chaplain Sponsored - Lay Sponsored
 - Denominational - Interdenominational
 - Traditional - Innovative
 - High Cost - Low Cost
 - Chaplain Funded - Appropriated Funds
- Step 2:** Combine two sets of characteristics which logically fit together. As an example, we may wish to know how much innovative and creative programming is taking place at an installation. Therefore, we could combine traditional/innovative and worship/education to establish a grid which, when completed, would give me a picture of the activity.

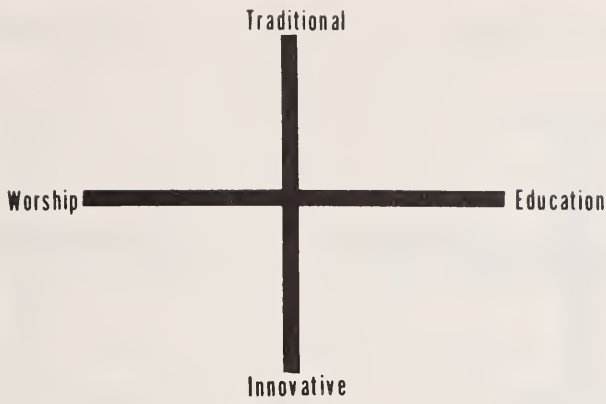
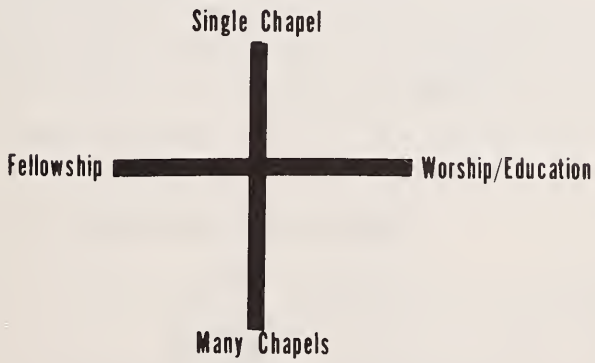


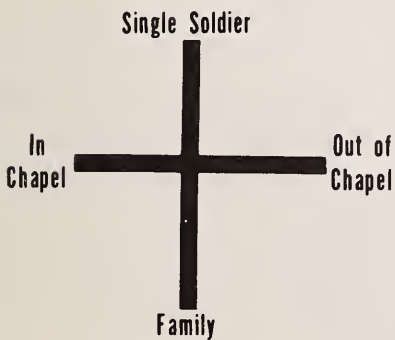
Illustration 2

Other helpful grids which can be utilized are:

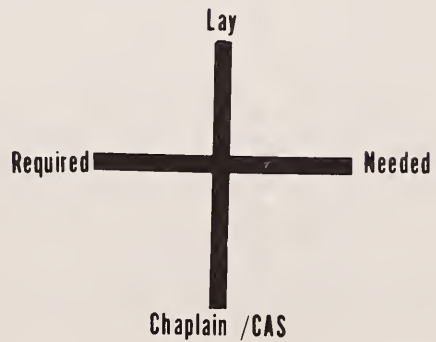
COOPERATIVE PROGRAMMING



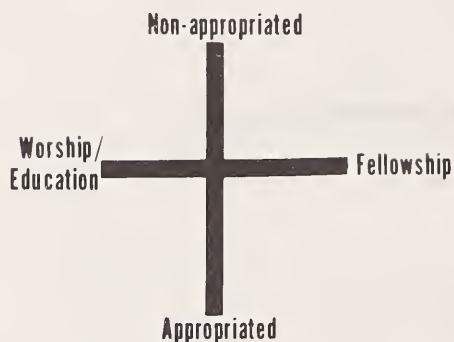
OUTREACH PROGRAMMING



TRAINING



PROGRAM FUNDING



MULTI-CULTURAL

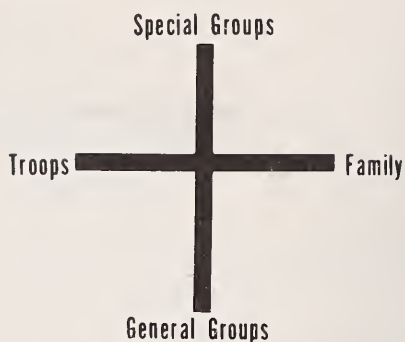
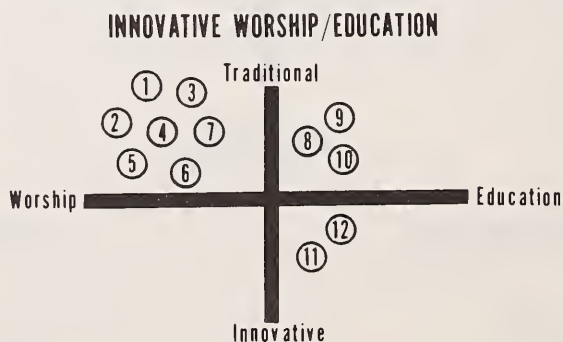


Illustration 3

These are but a few of the many, many Program Positioning Grids which can be used. One is only limited in their employment by his own understanding of whom he is to serve and the needs of his people. If surveys and questionnaires reveal that certain programs are desired and needed, then the grids should be designed to trace the programs so specified.

Step 3: Plot Programs on the Grid. taking the grid in Step 2, which attempted to get a handle on innovations in worship and education, plotting the programs may give us something like this:



1: Chap #1, 0830

2: Chap #2, 1100

3: Chap #5, 0930

4: Post Chapel, 1100

5: Post Chapel, 1230

6: Chapel #3, 1100

7: Chapel #4, 1000

8: Post Sunday School

9: Youth Groups

10: Chapel #2, Children's Church

11: Housing Area Education Cells

12: College of Christian Education

Illustration 4

Observation of this grid might suggest that the installation has more than sufficient opportunities for traditional worship, but no opportunities for creative/innovative worship. If this is what the people have stated as their needs and wants, then the grid confirms that program expectations are being recognized. However, if the surveys and questionnaires indicate a desire for folk services, cultural worship experiences, worship drama, etc., then the Positioning Grid may reflect a need for some new programming or re-positioning. Hypothesis Number 2: *Extremely close positioning of a large number of programs is not normally advisable. Exceptions to this rule prevail (1) when people have clearly mandated such a preponderance of programs and (2) when participation in all of the programming is very high. If either of these two conditions does not exist, re-positioning or new programming are in order as a replacement for some of the over-programming.*

When should program positioning grids be developed and used? They are most helpful in two instances: (1) During budget development and (2) when programs are added or deleted during the year. When Program Positioning Grids are used during budget development, it frequently becomes obvious that too many of one program and not enough of another are being presented for funding. When the grid is presented to the budget committee or staff, observation will normally stimulate members to re-evaluate, resulting in some spontaneous shifts and mergers. The chart is far more persuasive than words.

It is also helpful to maintain Master Grids in the Program Coordinator's Office for use throughout the year. If the grids are updated when proposed programs are deleted and new programs are suggested for addition, a basis for program decision making is available.

Tools For Evaluating Existing Programs

Frequently we take the *Gloria Patri* approach to programming: "As it was in the beginning, is now and ever shall be." In other words, we find it very difficult to terminate weak programs and they frequently long outlive their usefulness.

Even as market specialists realize that there are product life cycles, we, too, need to be aware of program life cycles.⁴ Hypothesis Number 3: *No program is everliving in its present form, and one of the skills of a program administrator is the ability to recognize when a program has reached declining productivity and needs to be modified or eliminated.* To illustrate, the Coffee House ministries were really hot in the late 60's through the mid 70's. The need was present for this type of program and successes were being reported world-wide. However, in the mid to late 70's coffee houses were losing their appeal. Yet some program coordinators would not accept the fact that, though the houses had only a handful of

⁴Philip Kotler, *Marketing Management*, p. 231..



participants, the programs needed to be curtailed. Consequently thousands of dollars were spent to perpetuate programs which had outlived their need. The curtailment of a less-than-productive program is not proclamation of failure. It is a sign that the needs of people change and, programs must be born and die. We can ill afford to hold onto programs which have “died, but have not been buried” if we are to meet emerging needs. The axe is a necessary tool in program administration.

Tool Number 3: The Program Life Cycle

An awareness of where a given program lies within the Program Life Cycle is essential for successful program administration. Essentially every program falls into one of the stages, and no program can escape the cycle. The four stages of the Program Life Cycle are adapted from the Product Life Cycle advocated in marketing circles.

Stage 1—Introduction: This stage is characterized by strong needs expressed by the target population. A program is developed to meet these needs and is introduced for the first time. Usually low to moderate participation is anticipated during this stage, and a large amount of publicity is required. The expenditure of time for program development is extensive in this stage.

Stage 2—Growth: The program is modified on the basis of experience, and begins to be widely accepted. Participation increases, and others begin to imitate the program. The needs of the target population are still high.

Stage 3—Maturity: The program is well known and has several variations which may be in existence. Competition may be keen. The need and desire levels are still high.

Stage 4—Decline: The needs which were the basis for this program begin to wane. Participation now drops and successes become more difficult to attain. This stage is most difficult for chaplains who have personal ownership in the program.

If program administrators are aware of the stages through which programs pass and know which stage programs are in, good and purposeful program management can take place. Let me illustrate. If we know that Prayer Breakfasts are in the mature stage at a particular installation, then, as an administrator of programs we are going to be watching to insure that when they fall into their decline stage that resources begin to be channeled into programs which can meet the current needs of the population. Maybe the program will not be terminated immediately, but it can be phased down, merged or modified. In fact, I may choose to modify it so significantly that, in essence, it becomes a new program and starts its way through the stages of the program life cycle again.

We cannot predict how long a program will remain in any given stage of the life cycle, for this is dependent upon people's needs and the ability of the program to meet those needs. However, we do know that *all programs will pass through the Program Life Cycle* and it behooves us, as

program administrators, to plan for the end of a program even as we plan for its beginning. This is particularly true inasmuch as the majority of the programs of any organization will lie in the maturity stage.

Tool Number 4: The Program Evaluation Window

The Program Evaluation Window is based on two important factors: Need (as reflected on the horizontal margin) and Success (as reflected on the vertical margin).

PROGRAM EVALUATION WINDOW		
	Strong, Verified Needs	Moderate, Weak Verified Needs
Successful Program	Number 1 Continue Program with Primary Emphasis	Number 2 Continue Program with Caution
	Unsuccessful Program	Number 3 Modify Program

Illustration 5

As was discussed earlier, the determination of need is critical to the establishment and perpetuation of any program. If the method(s) selected to establish ongoing needs show strong preferences by the people whom we serve, then the program developed to meet the needs should be successful, assuming that the program has been well engineered. Otherwise, the program needs to be modified until it does meet the need(s).

The second element in the window is success. We must determine ways of measuring the success or failure of programs or we constantly run the risk of perpetuating mediocrity by never acknowledging failure or obsolescence. In reality, only a small portion of the programs which we originally schedule will be highly successful in their original form. For this reason it is not shameful to scrap or modify unsuccessful programs and move on toward the successes. Program administration is shamefully lacking when weak or unneeded programs are permitted to drain financial and human resources.

The big question is this: How do we evaluate success? Perhaps this is not as difficult as we might expect. Hypothesis Number 4: *Even pastoral ministry can be objectively evaluated.* Nonetheless, there is an element of avoidance which keeps us from really wanting to know how unsuccessful something is, even though we like to gloat in the successes. *The starting point for determining success is goal establishment.* Every program should have clear and concise goals. For example, stated goals for a recent Education For Marriage Course were formulated as follows:

1. Attendance: 20 or more people.
2. Participant Evaluation: On a written evaluation form participants should give an overall evaluation to the program which averages 8 on scale of 1-10.
3. Objectives:
 - a. Participants will complete pre-seminar instruments.
 - b. Participants will participate in seminar discussions and exercises.
 - c. Participants will be given pre-seminar and post-seminar questionnaires. Growth and increased knowledge must be reflected.
 - d. Participants will evaluate the instruction, instructor, and materials.
 - e. Participants will be exposed to the major elements affecting meaningful marriage.
4. Cost: Not to exceed \$10 per participant.

These goals, developed *prior* to the program, became the standard by which the program was determined successful or unsuccessful. Each goal can be evaluated rather objectively. In the example given above the evaluation appeared as follows:

We hoped that 20 or more people would attend the seminar, based on the interest expressed on our most recent questionnaire. However, only 15 persons registered. These participants completed an evaluation at the conclusion of the seven-week experience and rated the workshop 8.65 on a scale of 1-10. All participants completed the assigned instruments and a majority of them were extremely interested in the results. More time than anticipated was necessary for feedback. All but one person was an active participant in the seminar discussions and exercises. The passive individual was confronted on her lack of involvement. The post-seminar questionnaire reflected considerable growth on the part of each of the participants. Though not designed as a test of knowledge gained, the questionnaire clearly showed new thought processes as a result of the seminar. This was true in every case. All students evaluated the instruction, instructor and materials used. Generally speaking the evaluations were quite high (8.65 overall evaluation of instruction; 9.1 evaluation of instructor; 8.5 evaluation of materials and audio-visual aids). The film, "Together We Are One" received some negative feedback and will be considered for elimination. Each of the participants was exposed to 7 critical areas of the marriage relationship. Cost per person was \$5.75.

Having made this evaluation, was the program successful or unsuc-

cessful? The Education For Marriage Course was determined successful since a large majority of the goals were met. However, the failure to meet the minimum attendance goal signaled the need for *caution* (Pane #2 of the Window). If in subsequent programs the attendance was low, either the goal was too high or the need for the program had diminished.

With needs established, and a means of determining or measuring success, according to the Program Evaluation Window only four evaluation options are available for each existing program:

1. If need and desire for the program are high and it *has* been successful, then CONTINUE the program as it is.
2. If need and desire for the program are high, but the program *has not* been successful, then the program needs to be MODIFIED. In other words, the program effort did not meet the need and different efforts need to be exerted to insure that needs do not go unmet.
3. If need and desire for the program are moderate to low and the program *has been* successful, continue the program. However, CAUTION should be taken to insure that if the need for the program drops or if its success diminished, then its continuance will be re-evaluated.
4. If need and desire for the program are only moderate to low and the program *has not* been successful, then the program should be TERMINATED.

Parish Development and Battalion Ministry

Chaplain (MAJ) John K. Stake

The chaplain entered the mess hall while most of his battalion slept. He greeted the mess steward and made brief small talk with the cooks who were busily preparing the breakfast meal for eleven hundred soldiers. He sat at a small table just ahead of the head-counter's booth. From there he would be able to meet and chat momentarily with many of the troops as they began their day.

He mentally prepared his answer for the head-counter's inevitable question, "Why Chaplain! What are you doing here?" He thought of an academic answer, "I'm carrying out a proactive intentional ministry of presence in support of parish development within the battalion," but abandoned it as too difficult for zero-five-fifteen in the morning. He toyed briefly with a flippant response, "I'm on a mission from God," but when the question finally came, he simply said, "I'm here to meet our people."

He placed a large bag of red and white wrapped peppermints next to his appointment book as the commotion from the far end of the mess hall announced the arrival of the first company for breakfast. On other occasions he had distributed small wallet calendars or tracts. He thought that the best way to be perceived as a giving individual was to give something tangible away.

As the first soldiers went forward to the head-counter's booth, the chaplain greeted them with a cheerful "Good Morning!" The day had begun. In the next hour, the chaplain spoke with over four hundred and fifty of his people, logged seventeen counseling sessions into his appointment book for the upcoming week, felt the pulse of the battalion's morale and gave away most of his peppermints.

A Battalion Ministry

Ministry within a battalion can be done by the people of the battalion. The chaplain is a key linking person who can stimulate battalion structures, groups and individuals to effective ministry. His task is one of enabling within his organization. Ministry within the battalion will take shape and form from the nature of the battalion and the activity of the chaplain.



Chaplain Stake is an ordained minister of the American Lutheran Church, currently serving in the U.S. Army as Assistant Base Chaplain, U.S. Army Tank-Automotive Command Support Activity, Selfridge ANG Base, Michigan. The examples in this paper are drawn from his experiences as battalion chaplain in Korea (1977-78) and Fort Leonard Wood (1975-77). At Fort Leonard Wood he participated in the Experiment In Army Post Chapel Vitalization (1976-77).

A battalion is different from a church parish. Webster¹ defines "parish" in its original context as "the ecclesiastical unit of area committed to one pastor," and differentiates it from the protestant concept of a "local society composed of persons who choose to unite under one minister." Since a battalion chaplain bears responsibility for the religious welfare of all members of his battalion, the wider implications of "parish" are to be preferred. The specific ministry of word and sacrament will be enjoyed only by those who choose to participate in the religious services and programs.

This article is about ministry within a battalion and is intended to be descriptive, not definitive. Many of the concepts here are familiar to experienced chaplains. This article is directed toward the new battalion chaplain who aims to build community within his unit. The model for ministry presented here is based upon the *Model of the Church in Ministry and Mission*,² created by the Center for Parish Development. This model identifies the



three major functions of ministry as spiritual journeying, caring and empowering. These have four entry points into a community for change and vitalization: purpose, structure, personnel and operational dynamics.

Purpose

The mission of a battalion will vary according to its composition, deployment and capabilities. As a staff officer the chaplain advises and assists the commander in all matters of religion, morals and morale as affected by religion. The chaplain is expected to give ethical input to the commander on the activities and decisions of command. As a clergyman, the chaplain's mission is to bring men to God (worship) and God to man (meeting human needs). He and others are linking persons,³ who can empower and vitalize for ministry various structures, groups and individuals of the battalion.

³The concept of "linking person" is essential to understanding the operational dynamics of a battalion (or parish) organization. A linking person acts in the interest of all groups, as distinguished from a group representative, whose interests are primarily with his group. Two articles in the Center for Parish Development *Center Letter* amplify this: "The importance of Being a Linking Person," (Vol. III, No. 10, Oct. 73), and "The Pastor as a Linking Person" (Vol. 10, No. 1, Jan. 80).

¹"parish," *Webster's New Collegiate Dictionary*, (Springfield, Mass.: G. & C. Merriam Co., Publishers, 1959), p. 610.

²Center for Parish Development, *A Model of the Church in Ministry and Mission*, (320 East School Ave., Naperville, Ill., 60540: 1976). Copies available from the publisher.

Structure

The formal structures of a battalion are established by Army Regulations. Battalion councils and other informal structures are created to meet specific purposes by order of the commander. Both can be used to accomplish ministry.

MTO&E

The modified tables of organization and equipment (MTO&E) of the battalion provide ready-made structures to be cultivated for ministry. The meeting of human needs is not solely the arena of the active faith community.

In Korea, soldiers skilled in masonry and carpentry willingly responded to a chaplain's request for volunteer help in constructing a storage building at the battalion-sponsored orphanage. Many of the volunteers were not in the habit of attending chapel. The logistics were handled through the MTO&E structure. The project brought all the soldiers closer together and opened valuable avenues of communication between them.

Chain of Command

The chain of command provides for flow of authority, delegation of responsibility and communication within a unit. The religious program of a battalion is the responsibility of the commander, and he carries this out through his chaplain.

The chaplain supervises the activities of the chapel, but understands that the command chain primarily involves the battalion commander and his company commanders. The executive officer and the command sergeant major are valuable resources to help the chaplain present the religious program to the commander.



Army Regulation 165-20 provides the chaplain with clear access to the commander. His credibility as a staff officer is enhanced as he keeps both the executive officer and the commander informed. Normally, he will first approach the executive officer with mundane matters.

Staff

The other officers of the commander's staff are available for coordination and assistance. The personnel officer (S-1) and his section can provide specific and current information about battalion personnel including unit rosters with dates of birth, religious preferences and assignment rotation

dates. Information concerning hospital admissions, new orders, port calls, unit punishments, as well as awards, budgeting and funding data are also available.

The intelligence officer (S-2) and his section can provide maps, weather and terrain data, and current information on the tactical situation. The operations and training officer (S-3) can supply training schedules, and offer valuable advice on scheduling field visits and worship services.

The supply, motor, communications and medical officers can provide both information and services. Some units have a repair and utilities (R&U) section which offers the resources of carpenters, plumbers and electricians.

At Fort Leonard Wood, I organized and sponsored a self-help project for thirty-five battalion families living in substandard housing. The commander approved the project and the S-3 scheduled self-help maintenance training into the operations and training schedule. Through supply channels, the S-4 was able to locate available building materials and the soldiers did the work.

The project raised the morale of the men, accomplished needed repairs and involved the battalion. I actually expended very little time since much of the project was undertaken by the appropriate staff sections and residents of the housing area.

Councils

Each battalion has requirements to maintain regular councils for a variety of concerns: race relations, human relations, drug and alcohol abuse, equal employment opportunity, safety, crime, fire prevention and the battalion morale welfare fund. If improperly motivated, these councils can become lethargic "paper organizations." The chaplain can inspire, vitalize and empower these councils effectively to meet human needs.

Acting through the human relations council, I secured Thanksgiving and Christmas turkey dinner and food baskets from the Army Community Services for about fifty needy families within my battalion. This project was seen as "ministry," although the work and verification were done by the human relations council.

Chapel Council

The chapel council is not an MTO&E organization, and usually exists only to administer the chapel fund. The fund is frequently consolidated above battalion level. In Korea, distances of over two hundred miles separated component units of a support battalion, which made a chapel council of all companies impractical. At a garrison installation in CONUS, a battalion having its own chapel worship center might effectively organize a chapel council, which could administer the chapel fund and plan worship services, religious education and retreat activities.

Linking Person

Individuals can be found who are willing to serve as linking persons between their units and the battalion religious program. These linking persons can be the nucleus of a formal or informal chapel council. In the field they can act as coordinators between the company and the chaplain for visitation and worship services. Some can be trained to conduct barracks Bible studies and crisis counseling. Small groups linked throughout the battalion can be a spiritual resource and positive influence, and provide a vital flow of information.

Specialist Smith was a linking person from Company B. Late one night he called me and asked if I was aware that PV2 Jones' baby had become seriously ill and was taken to the hospital. I arrived at the hospital shortly after the Jones family, and was able to provide a significant and timely pastoral ministry. This ministry opportunity would have been lost without the valuable channel of communication provided by the linking person.

Linking persons are volunteers. Arbitrarily placing individuals on orders to serve on the chapel council could destroy the spontaneity of lay ministry, and may violate personal convictions. Members of the chapel fund council do serve on orders to provide accountability and responsibility, but their selection usually reflects their voluntary participation.

Personnel

Commanders

Working relationships with battalion and company commanders include clarification of roles and expectations. Commanders are generally under pressure, and need ministry from their chaplains. The "loneliness of command" is an expression not without basis in fact.

Attempting only to please the expectations of the commander could lead to the chaplain being perceived by the troops as the "colonel's spy." Identifying too completely with the troops could result in being perceived by command as a meddlesome "rebel" who is constantly "trying to get" for the troops that which has been legitimately denied them through the chain of command.

Staff

Staff officers and the chaplain are peers before the commander. The staff usually controls the primary resources within a unit. Staff members are often pressured by the commander, and the chaplain can provide valuable ministry to them.

After my battalion had failed an annual inspection, the commander ordered all sections to "work day and night" until the deficiencies had been eliminated. Strain began to show on key staff members after several days of round-the-clock activity. I notified the commander that only a few key

staff officers and NCO's were actually involved in the mechanics of the corrective work. The rest of the staff sections, unable to assist in the corrections, were idle at their duty stations without assigned tasks. The commander reevaluated the situation and relaxed his order. This allowed the key staff members to get their needed rest, and placed others on a more realistic work schedule. The staff appreciated my intervention and corrected the deficiencies in time for the re-inspection.

Senior NCO's

Senior NCO's are the largest source of experienced soldiers within a battalion. They are key linking persons within the companies, and usually have a developed internal communications system.

My efforts to organize a junior enlisted wives' group largely failed until I solicited the support of the senior NCO's. I attended a monthly meeting of the senior NCO's and presented the need. The NCO's then shared their own experiences and trials as young enlisted married men, and joined together in support of a junior wives' club. Some of the wives of the senior NCO's volunteered to become sponsors of the group. The chapel annex was utilized for the meeting place.

Junior Leaders

Junior officers and NCO's direct and implement the programs and policies of the commanders and carry out the mission. Many have vital leadership roles and images to the soldiers. By their enthusiasm, they can promote or obstruct the religious program of the battalion. Junior leaders also constitute the first echelon of problem-solving within a unit, and their involvement in the process will assist in meeting many of the presenting problems of the soldiers. Crisis intervention and interpersonal communication skills may be shared with these leaders.

Soldiers

The soldiers are the primary focus of ministry. Many are religiously sensitive individuals who can effectively minister to the needs of their companions. They can be empowered to be effective linking persons within their units, and trained to be small group and Bible study leaders. In a mobile situation these lay leaders can provide company and platoon level ministry. Identification, training and support of these lay persons are intentional goals of the religious program.

Dependents

Family units of a battalion constitute both a resource and focus for ministry. A caring couple can effectively minister to other couples. Helpful activities to broaden the wives' horizons are "welcome wagon" organizations, wives' clubs, transportation pools and organized field trips to places of interest. Frequently, a skeletal structure is all that is needed to help battalion dependents participate in the strong programs of the Army

Community Services (ACS), the Post Chapel Center or the Recreation Services Center.

Couples from my battalion who had attended marriage enrichment weekends developed a network of marriage support. They met together frequently and became a positive influence throughout the battalion. Eventually the commander and his wife attended such a weekend, and encouraged other couples to do the same. I publicized the marriage enrichment opportunities within the battalion, but most of the enthusiasm was generated by the married couples themselves.

Chapel Activity Specialist (CAS)

Although little has been mentioned specifically about the CAS, that person is a key linking person within the battalion religious program. In addition to the responsibilities of chapel, office and vehicle, the CAS can extend the chaplain's ministry of presence, be trained for crisis counseling and screen prospective counselees. The relationships which the CAS enjoys among the personnel can greatly enhance or diminish the effectiveness of the religious program.

Operational Dynamics

The various structures, groups and individuals of a battalion can be coordinated and vitalized for ministry. The chaplain is the key linking person in the building of awareness to human needs. In his interaction with each group described above, he can expand the base of chapel mission involvement, and provide effective channels for matching ministry needs and resources within the existing structure. Operationally, the chaplain will find greater success in empowering and vitalizing existing structures, rather than attempting to create new ones.

Councils

The formal organization of the chapel council (if feasible), can serve as a forum for the linking person within the battalion. The council can meet worship, education and retreat program needs. They can administer the fund. But it will be the informal organization of linking persons established by the chaplain which will vitalize the battalion for ministry.

Counselor

The chaplain's time is valuable. The largest portion will be occupied as a counselor. Knowledge of referral resources, and the use of small interest groups to treat common presenting problems like AWOL or drugs/alcohol abuse, can multiply the counseling time dramatically.

Image

The chaplain's role and image as a person of God are often stereotyped and fixed in the minds of his people. Sensitivity to people's perceptions can assist the chaplain as he seeks to establish linking person relationships.

Mechanical performance of religious rites will not build the individuals of the unit into a caring community. The chaplain and the CAS need to involve themselves in the total life of their unit.

Intentional Ministry

Commanders have said, "I like a chaplain who spends his time out with the troops." In practice, the chaplain could become ineffective by spending too much of his time visiting units in the field. The balance is found in an intentional ministry of presence which plans the purpose, the frequency, the time and the place of the visit. This should take place in the soldier's environment, and allow for mutual interaction between the soldier and the chaplain, such as in the mess hall example at the beginning of this article.

The S-3 operations section can give the chaplain a good idea of the mission, location, and mobility of a unit to be visited. The S-1 personnel section can fill in personnel indicators for each unit such as recent unit punishments, sick calls, AWOL's, assignments and departures. These can supply more than enough people to visit with an intentional purpose.

My visit to 2d platoon, Company B at the work site was generally appreciated, but on one occasion evoked the response from a soldier, "Wish I had the time and a vehicle and could just ride around." On the next visit I asked the NCOIC for a few minutes with PFC Brown, whose wife had recently miscarried; PV2 Green, just back from three days AWOL; and SSG White, who would retire in thirty days. After a few minutes with each, I greeted all the soldiers. The general impression of the second visit was one of intentional care.

Visitation

A program of individual visitation can be built from a birthdate roster. A card could be sent to each member on their birthday, or the chaplain could pay a visit with a wrapped present of scripture or prayerbook. The S-1 personnel section can provide the birthdate information to the chaplain or CAS. The key to this program is consistency. Forgetting someone could negate the thoughtfulness of remembering many others. Ministry of presence will build the image of the members of the faith community as caring, available and giving individuals.

Linking persons are a source of immediate help within their unit. SP4 Smith was such a source of help to PFC Red. During a unit party some troops overindulged and lost control of their behavior. SP4 Smith took PFC Red back to the barracks and put him to bed. The next day the two discussed the "drinking problem," and SP4 Smith suggested that PFC Red see the chaplain. After our visit together, PFC Red decided to enroll in an alcohol abuse counseling program.

Hospital visitation by concerned members of the battalion are also important. Many soldiers do not realize how important a visit to a sick buddy can be, and the chaplain can encourage these visits. The commander can be kept informed about hospitalized soldiers and hardships which the illness may be working in the soldier's family.

Conclusion

The above discussion of battalion ministry focuses on the chaplain as an enabling and linking person, whose concept of ministry embraces the total life of his unit. Successful battalion ministry can be better measured by the quality of relationships nurtured between members and groups of the unit, rather than by the level of esteem in which the unit chaplain is held.

In an environment of total community ministry, the formal conduct of worship and sacrament takes on deeper meaning for all involved. Chaplains who are loved and appreciated by their unit have acted intentionally by caring and empowering all their people. More important, key individuals within the structure of the unit have been empowered to reach out and meet the needs of those around them. Ministry within a battalion can be done by the people of the battalion.

A Tale of Two Pastors

Rev. Thomas P. Sweetser, SJ and Ms. Meredyth J. Wessman

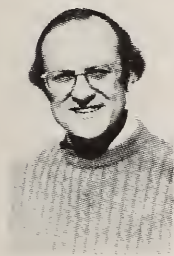
"The *pastor* (new associate, youth director) is the problem with this parish!"

"If we could just forget the parish council (School Board, advisory group) things would run *so* much more smoothly!"

"Why won't people just *listen* to each other?"

Every parish is unique, shaped by its location, its people, its history, and its leaders. A parish located on a military post will have its own set of problems and assets, as will a parish that serves a predominantly Black or Hispanic population, an affluent suburb, or a rural community. However, in our work with Roman Catholic parishes across the United States, we are struck by the similarities in the parish stories we hear, regardless of the location or the type of congregation they serve. We have heard the same comments made about parishes, although they are thousands of miles apart and vary in age, composition and environment. The comments often focus on the leadership in the parish, especially the pastor.

It is the pastor, more than any other aspect of the parish, who exercises the greatest influence on the parish, for good or ill. We have a story about a parish that experienced a change of pastors and the impact that it had on the parish. Our story is not located on a military post, but the parish has many of the same characteristics. It includes a large percentage of young, single adults who are members of the congregation for only a few years and then move on. The people come from a mixture of ethnic groups, including Hispanic and Black members. It has a wide range of ages, education and occupational backgrounds. It has been struggling to form the parish into a community under the first pastor and is having only



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limited success. All of these ingredients can be found in a parish on a military post, and the influence of the pastor in setting the tone and direction of the parish is as strong in our story as in a military parish.

Our parish, St. Mark's by name, is a Roman Catholic parish located in a medium-sized town which has a branch of the State University. The parish doubles as the parish center for the University students and a neighborhood church for the townspeople. The parish roster of about 900 families includes University professors, undergraduate and graduate students, both single and married, people working in town, retired farmers, and a number of Hispanic families who were once migrant farmworkers and who decided to settle in the area.



The pastor who served in the parish up until two years ago was intelligent, warm, and open to new ideas. Before taking the job as pastor, he had been a teacher in the diocesan seminary. He came to the parish with a reputation for being in touch with the changes in the Catholic Church since the second Vatican Council, and yet being understanding with those who found the changes difficult. He appeared to be the perfect choice as pastor of St. Mark's

because it served such a variety of people.

When parishioners approached the pastor with ideas for Mass, organizations, and activities, his response was, "Yes, of course you can do that. I want to make sure there is something for everyone in this parish!" As a result, most of the weekend Masses had their own planning groups which shaped the celebration according to the people who attended. A few Masses had no planners and the older people who attended were content with this because they did not want much music or "folderol" as they called it during *their* Saturday night or early Sunday morning Mass. The University people had both a late night Mass on Saturday and the 10:30 on Sunday, complete with guitars, flutes and occasional liturgical dancing. The 12:30 Mass tried to respond to the needs of the Hispanics in the community, although that effort was mostly in the planning stages.

Almost everyone was delighted with the new freedom and lay initiative that came when "Fr. Mac" became pastor. The only difficulty was that he was not a good organizer. He had trouble drawing groups together. The planners for various Masses did not know what the other groups were doing each Sunday. The pastor often did jobs that others could have done or at least helped with because he didn't know how to find volunteers for necessary tasks. He frequently had to type up the bulletin himself at the last minute, or count the collection on Sunday afternoon

because all the staff and parish lay leaders were involved in other parish projects or activities and didn't have time.

The pastor decided to start up a parish council, thinking this would relieve the burden he felt, but that, too, turned out to be more of a problem than a help. When Fr. Mac resigned two years ago, the council numbered thirty-two people and met only twice a year, hardly the kind of working body he had had in mind. How did the council come to such a fate?

When the pastor decided to have a council, he invited one person from every parish group to meet with him to discuss the formation of a lay advisory group for the parish. He was surprised by the number who showed up, including representatives from all four liturgy planning groups, the three student organizations, the women's Guild *and* the Bazaar Committee *and* the Altar-Rosary Society *and* the Hiking Club *and*...

The meeting place had to be changed to accommodate the crowd. In setting up the council's structure, every group wanted to be represented. The pastor was unable to choose between them so he let them all be part of the new Parish Council.

At first the Council meetings were successful because people began to communicate with one another and learn what others were doing in the parish. Up to this point the parish had been operating as a crowd of individual groups with no links between them. At least now the Council served as a linking group, and this made Fr. Mac happy. But after the first few meetings a crisis occurred which shattered the cohesiveness of the Council, and if it had not been for the intervention of the associate pastor, the parish would have split down the middle and the Council dissolved.

The crisis was the organ. The pipe organ gave out at the midnight Mass on Christmas. The old-time parishioners were proud of their organ and now that the choir had been revived, they were happy to hear such "majestic" music in church once again. The college students had not paid much attention to the organ, but now that it had broken down they were appalled by the \$15,000 price tag for its repair. The matter was brought up at the next Parish Council meeting and a fight broke out among the factions—those who demanded that it be rebuilt and those who thought it was too much money to be spent on something that was not as pressing as the needs of the poor and needy in the area and the world at large. The pastor was stunned by the violence of the interchange and left the meeting claiming the need to answer an urgent sick call.

The associate pastor, Fr. James, decided that something had to be done. He took over the rest of the meeting and helped the council reach a



compromise decision of raising money for *both* the repair of the organ and social needs. For the rest of the year, Fr. James became the effective leader of the council meetings, although the pastor was always there to offer support and suggestions.

Things went well for a while after the blow-up, but at the end of the year Fr. James was assigned to another parish and was replaced by a young priest, fresh from the seminary. The new priest, Fr. George, was conservative in his understanding of Church and was not in the least interested in working with the parish council. He preferred to work on his own with a few select parish groups and in making sick calls.

The pastor began to realize how much he had depended on Fr. James. He had always known that organization was not his strong suit, and that he had difficulty dealing with confrontation, but usually he had had someone who could help him hold things together. Now, with Fr. James gone, the tensions within the council were too much for him. He let the members know that he didn't think it necessary to meet every month. Having meetings a few times a year would be sufficient to clear up scheduling difficulties and besides, everyone was already so busy on parish projects, the fewer the meetings the better.

About this time Fr. Mac began to think that perhaps it was time for him to retire. The parish had gotten beyond his capabilities and another person might have more luck dealing with the diversity and variety of needs at St. Mark's. Fr. Mac submitted his resignation, telling the bishop it was for reasons of health—the tension was getting to him. The bishop regretfully accepted his resignation, but asked him to stay on at the parish until someone could be found to fill the position.

Fr. Mac announced his decision to the parish and the people reacted with shock and sadness. They were sorry to lose such a loving, caring pastor. Many of the more active parishioners, and especially the Parish Council members, had mixed reactions of regret and relief. The parish would explode if another crisis similar to the organ breakdown should occur.

It took six months to find a new pastor for St. Mark's. Those six months proved to be the turning point for the parish. Fr. Mac was deluged with affection and good wishes which relieved the tension he felt. *His* good spirits then helped lift the spirit of the parish as a whole.

The bishop asked for information from the parish about the type of pastor they needed at St. Mark's. When the Council set to work on preparing the report for the bishop, they found that they could pull together for the first time since Fr. James's departure. They were actually working together in peace and harmony!

Fr. George suggested that the parish start a Novena to the Holy Spirit that a good pastor be found. To the surprise of both Fr. Mac and Fr. George, the church was packed on the novena nights with both old and young parishioners. The spirit of the novena caught hold in the parish and members of the congregation formed a prayer chain so that different

groups as well as students and individual families committed themselves to one day of prayer each week for the new pastor and the parish as a whole. Even the staff began to pray together, something that had not happened before.

At the end of six months, the new pastor arrived. It was his first pastorate. He had spent most of his priesthood in an inner city parish of the diocese and not much was known about him, except that he was somewhat quiet, even shy, and that he had a good sense of humor. People were not sure that Fr. Al was the answer to their prayers; he was not an impressive looking fellow. But the parish welcomed him with open arms, and now, two years later, has grown to love and cherish him, although not many people feel they really know him. None can deny, however, that he has worked miracles in the parish in the last two years.

The difference between Fr. Mac and Fr. Al became obvious at the parish Masses. Fr. Mac was always at the back of the church, shaking everyone's hand and calling them by name. Fr. Al was not at the back of the church greeting people and he admitted he couldn't remember names very well. The difference between Fr. Mac and Fr. Al was even clearer at the first Parish Council meeting. When Fr. Mac ran the meeting there was no agenda. Whoever had something to say was free to speak. The meetings often included a number of smaller meetings going on at the same time in the same room. At the first council meeting that Fr. Al attended, he asked the people to continue their prayers for the parish and for his work in the parish. "We need to listen to see where the Lord is calling us—as a council and as a parish." He then led them in a prayer service that took up almost half the meeting time. After the prayer service, which set the tone for the rest of the meeting, he told them, "I'm here at St. Mark's to be your pastor, but I can't possibly do everything in the parish—nor do you want me to. We need to minister to each other and not get on each other's nerves!"

One of the real problems, Fr. Al explained, was the structure. It was getting in the way. They needed a smaller, more manageable council which could be representative of parish groups without having to have someone present from every organization at every meeting. Fr. Al went on to describe his vision for the council—a council of parish ministries. Worship, education, community building, outreach, and leadership/administration could be the areas of ministry. Each area would meet independently, but send two people to the council meetings.

Although there was some skepticism, the council members were basically delighted by what they heard. This was the first time a vision or goals had been mentioned in the parish, let alone a reasonable structure for carrying them out. The council members agreed to the restructuring because they were relieved to have a sense of direction and could see the advantages of the new structure. Fr. Al kept emphasizing that structure was of no use if it was not in touch with the Lord's call and purpose for the parish. He suggested a retreat for all leaders in the parish, staff included, as the first step toward learning and responding to the Lord's call. The retreat

took place shortly after Fr. Al's arrival, and lasted the whole weekend, with some of it led by the parishioners themselves.

The majority of the parishioners, however, had not seen much of Fr. Al, other than at Masses on the weekends. They enjoyed his witty sermons but they wondered what he did the rest of the week outside of Mass. They later learned that he was spending his time sorting through records of the parish trying to understand what had been going on at St. Mark's before he arrived. For one thing, Fr. Mac's accounting system left much to the imagination. No one had any idea if the parish was in the black or in the red, let alone to what extent. Fr. Al enlisted the aid of a few of the University students who used computers to set up a parish system that could help keep track of the parish finances as well as important data related to the people, such as date of birth, background, children, areas of involvement, etc. He realized that in a parish with so many different groups, a computer was the only way to keep track of the extraordinary diversity.

Once he knew where the parish stood and what was going on, he turned to the staff and the new Council of Ministries for help. He told the staff—Fr. George, the Religious Education Director, and the Permanent Deacon, “I have no desire to be ‘in charge’ of this parish. I don’t ‘own’ it any more than you do. Could we begin to work together as a team and share the work and show the people what we mean by ‘community’?” The Religious Education director almost broke down in tears. She had been hoping and praying that this would someday happen in the parish. The Deacon thought it could be tried at least, but Fr. George wanted to be sure that everyone knew Fr. Al was the pastor of the parish. Fr. Al replied, “George, I’ll remain the official pastor, but when we as staff meet, let’s come together as equals, each with our own talents, gifts, and insights. We can work at building parish community together.” To the amazement of the other two staff members, Fr. George agreed. That day was the beginning of the change in Fr. George. That, beyond all others, was the miracle that happened at St. Mark's following the arrival of the new pastor. Fr. George has become a member of the parish staff, giving up his private ministry in the parish.

The next group Fr. Al turned to was the new Council, now numbering only ten parishioners plus the four staff members. He asked three things from the council—to grow spiritually, to listen intently to the people, and to dream creatively, “but with your feet on the ground.”

It is almost two years since the council took up Fr. Al's challenge, and the results have surprised them all—Fr. Al included. The spiritual growth of the council has become an inspiration and example to other groups in the parish. The leaders' retreat began the process, but prayer was only part of a greater growth in faith together. Each council meeting began with the Bible. Each person spent time alone with the Bible, choosing a passage that fit the theme or agenda of the meeting. The members then shared the scripture readings with one another and looked for common

threads and similar emphases in the readings. This set the atmosphere for the rest of the meeting.

The spiritual growth of the council is apparent in the way decisions are made in the group. If an important matter has to be decided, such as repairing the organ, the council spends time praying over the decision to be made, thinking of all reasons for or against a course of action, and trying to become aware of the Lord's movements within each one and the group. In doing this they try to lessen the vested interests which each brings to the group. They also try to sort out which are the decisions that can be handled by the council alone and which need to be taken to the congregation for discussion. The organ repair would have been one of the topics for community discussion.

The spiritual growth of the council also includes a growing awareness of the social needs in the area, and also those beyond the parish boundaries. This awareness has led the council to rearrange the parish budget (once a budget was put together, a parish first) so that 10% of the parish income went to aid people not directly related to St. Mark's, such as the inner city parish Fr. Al had worked at, or the education project for the children of migrant workers in the county.

The second challenge the council responded to was listening intently to the people. This took two forms. One was a census of the area, beginning with an update of the parish files by means of census cards given to people who attended the weekend Masses at St. Mark's and followed by a door-to-door census of the entire parish, including college dormitories. More than 150 people, young and old, responded to the council's call for volunteers to blanket the neighborhood and find out if the parish had missed people who wanted to be included on the parish roles. The census was a shot in the arm for the whole parish because it was an easy, short and enjoyable way for all parish groups to work together on a single project. The census was even done in two languages at the urging of the Hispanic parishioners.

The second step in listening was a survey of attitudes conducted among a smaller, random sample of parishioners. This survey, done with the help of the sociology department of the University, helped uncover the needs and expectations of the people. The results showed a wide range of opinion about types of liturgy, topics for adult education, and groups that needed more attention in the parish. But the results also gave the new pastor, staff and council a great deal of support and affirmation in their efforts to listen to the parishioners and respond to their needs. As one person commented on the survey, "Thank God someone finally cares about what *I* think is important in the parish. I know you can't do everything, but thank you for trying—and especially for trying to pull this mess together into a community once again. God bless you all."

The last challenge Fr. Al laid before the council was to dream creatively—feet firm on the ground. The response to this challenge is what excites the people the most. In trying to focus the energies of the parish

based on the survey results, two emphases surfaced. One was small groups, and the other was linking groups together.

Everyone knew, especially after the door-to-door census, that the parish was a collection of many unique and diverse communities. It was too much to expect people to feel they belonged to the parish as a whole. But they could identify with smaller units in the parish. These natural groupings did not follow geographical boundaries. Within the same dormitory there were students who belonged to the parish but had little in common with each other. Perhaps these students could form their own parish small groups and discover common interests and work on common projects. Natural groups already existed at St. Mark's, centered around Marriage Encounter, Mother's Club, Charismatic Renewal, and liturgy planning. The council made plans to encourage more small groups of like-minded people to form in the parish, whether the interest be prayer, children, academics, or farming. The council stressed the need for people to minister to each other in these groups—peer ministry, they called it—and in this way become more a part of the parish as a whole.

This push for small groups in the parish was balanced by an effort to link parish groups together. Without this, the parish would be back to the crowd model, with each group working independently of all the others. The council and staff looked for ways of strengthening bonds between diverse groups. Leaders from small parish groups met every three months to discuss what was happening in their groups and to learn from others. The liturgy planning was done for the parish as a whole, rather than for each Mass separately. The music groups from different Masses exchanged with one another one Sunday each month, so everyone could hear different styles of liturgical music. Parish socials, a crafts fair, and pot-luck suppers stressed the contribution of different groups to the parish as a whole. And, the census update last year had all the groups working together again.

All this in two years. No telling where St. Mark's will be two years from now. Not that Fr. Al is doing so much by himself. He provided the framework and structure for others to become involved and assume ownership in the parish. The people still complain that they don't see enough of him at parish gatherings and he feels that now he might have more opportunity to meet people. He admits he's a shy person and finds it difficult to deal with crowds, but slowly he's learning more and more names in the parish. Such a difference from Fr. Mac, but the parish as a whole appears to be running much more smoothly, and the congregation has a sense of where it's heading. They feel that it belongs to them and not just to Fr. Al. However, they know that without his direction none of this would have happened. Those months of prayer for a new pastor paid off. Fr. Al is just what was needed, although when he first arrived, many had their doubts. What were the aspects of his pastorate that were so successful? They were six: facilitating structures, spiritual renewal, peer ministry, information gathering, planning and dreaming, and small groups and linking groups. These are approaches or insights which can be used in any

parish situation, military or otherwise.

Facilitating Structures

Fr. Mac was a wonderful, loving person, but he made life hard for himself and the parish because he did not know how to create the type of structures which would further communication and communal growth in the parish. Fr. Al did not have the outgoing personality or native intelligence of Fr. Mac, but he did know enough about group interaction and organization skills to create a structure that would take the pressure off the people. Without such structures, it is almost impossible to deal with the real issues of any group. Establishing a conducive atmosphere and a helpful environment for personal interaction and problem-solving is the first task of a pastor. There was always a wealth of talent and desire among the people of St. Mark's, but Fr. Mac did not know how to ask for help or get others to create facilitating structures for him. It was no wonder that the meetings dissolved into chaos and infighting.

Spiritual Renewal

A parish is not a business, it is a faith community. Many of the insights and techniques used in management and the social sciences can and should be applied to the parish, but without a faith dimension the people will view the parish as just another social organization, no different from the Kiwanis or the PTA. What makes the parish unique is the appeal to a transcendent reality beyond the people themselves.

The parish exists not for itself, but to respond to the Lord in its midst. The people come together to share a faith experience and to link that personal experience to a larger reality through scripture, liturgy, and tradition. The role of the pastor, staff, and lay leadership is to let that happen. Fr. Mac had a great desire for a spiritual renewal in the parish, but he didn't know how to get it started. Fr. Al was not the one who created the spiritual renewal in the parish, he merely provided the opportunity for the people themselves to come in contact with the Lord among them. The people were hungry for this deeper experience of God, and for acting out this experience in the decision-making of the parish and in their response to the needs of the poor in the diocese. Fr. Al gave them "permission" to do this and gave them the time and space in which to do it. He changed the focus of their meetings and interaction from just "getting things done" to praying together, sharing scripture, and taking that experience into their ministry of leadership in the parish.

Peer Ministry

Peer ministry is the ministry that takes place among equals. Each person has the gift of understanding and support because each person has experienced hurt, pain, rejection and loneliness. This strength-in-weakness is the ministry people give to one another. Fr. Al had a dream that this could

happen at St. Mark's. He began with the staff. He wanted to be one among equals and not the authority figure. This is difficult because many people won't let a pastor become a human being, especially if he holds a military rank besides an ecclesial position. However, if it is true that we all belong to the People of God, then priest and people must find a common ground where all can walk on the same level and become a real community.

The modeling that went on in the staff, especially with the change in heart of Fr. George, gave courage to the council and parish groups to minister to one another as peers—student to student, divorced to divorced, handicapped to handicapped, elderly to elderly. Once that atmosphere is created, the lid comes off the parish and people realize that *every* person has the right and responsibility to be both the minister and the one ministered to.

Information Gathering

Fr. Al's first task in the parish was to straighten out the books. Then he set himself to learning the history of the parish. Finally, he asked for help in finding out who belonged to the parish—the census update, and asked about what the people's attitudes and expectations were.

All this comes under the heading of information gathering. No parish can function without a continual process of gathering accurate, up-to-date data on who the people are, what they are like, what their needs are, what they want, how much they contribute in time and money, and what resources and services they receive. A modern parish, especially one as large as St. Mark's—900-plus families—and as diverse, cannot hope to keep in touch with this volume of information without the use of a computer. Fortunately, computers are now becoming available for parish use, either as remote units or on-the-scene microcomputers. Few pastors, however, have any idea what potential computer use has in the parish. Fr. Al was the exception. He knew what a timesaver computers can be. He used the resources of the congregation and the parish's proximity to the University. In this way he grounded the planning of the parish in solid, up-to-date information. Fr. Mac could have done the same thing, but like many people he thought that computers were much too complicated and expensive to be at all practical for parish use.

Planning and Dreaming

Gathering information is not enough. Once people have told you how they feel about the parish and what they think should be done, they want to see results. Fr. Al knew this and he encouraged the staff and council to focus the energies and resources of the parish in order to meet the needs of the people and to follow the call of the Lord in their midst. This focusing of energies and resources based on accurate information is called planning. A parish does not have unlimited funds or talents to draw on. It must use what it has available to best advantage.

Twenty years ago parishes had little need for planning because it was clear what direction they should go in. Most parishes were alike and there were few options and alternatives to follow. This is no longer true, especially in Roman Catholic parishes. Many routes lie open, in liturgy, education, and programs. The question is which route will best meet the people's needs and call them closer to God and each other. An emphasis on planning will help point the direction. But planning must be coupled with dreaming if it is to utilize parish resources to best advantage. Too many pastors, staffs, and councils deal only with what is, and neglect what could be. Such a loss, such a narrowing of vision. Planning is effective only if it includes expanding horizons and creative possibilities.

Small Groups and Linking Groups

One of the creative possibilities which came as a result of the dreaming at St. Mark's was the formation of small parish groups. These groups gave people an experience of community and belonging that was impossible in the parish as whole.

But the emphasis on small groups included an equal emphasis on linking special interest groups together. Without this second emphasis the parish would become a collection of independent in-groups, each protecting its own turf against intervention and remaining ignorant of what else was happening in the parish.

Both the formation of small groups and the linking of groups are not easy to accomplish in the parish. So many other interests and preoccupations get in the way. The effort is worthwhile, however, since it will pay for itself in fresh leadership, increased parish involvement, and a sense of ownership among the people. To succeed, this demands a style of leadership from the pastor which is strong, but not domineering, challenging but not authoritarian, facilitating but not *laissez-faire*, visionary but not ethereal. These traits were exemplified more by Fr. Al than by Fr. Mac. These traits lead to the final requirement for successful leadership—an openness to a conversion experience from within and to a continual updating from without.

Conclusion

Each parish is unique, and different approaches and insights are needed in every situation. No matter what the approach used for planning, however, the pastor is the key to parish development. He can set the parish on a path to growth, or he can allow it to stagnate.

Fr. Mac was a good pastor—warm, loving, and concerned about his people. The problem was that he was unable to overcome his limitations, in part because he was not always aware of his need for help. If he could have hired an administrator to set up some of the structures needed at St. Mark's, he would have been more free to concern himself with “pastoring,” which was where his gifts clearly lie.

Fr. Al understood the need for developing structures in the parish, but his natural shyness made him more wary of contact with the parish than he might have been. Unlike Fr. Mac, though, Fr. Al was aware of his shortcomings and tried to work with them, rather than avoid them. He pushed himself to grow, but also knew when and how to use others to fill in the gaps in his own time and talents.

Both Fr. Mac and Fr. Al were good pastors for St. Mark's. Both men loved the people and wanted them to grow into a more spiritual community. But it was the leadership and inspiration shown by each man which allowed the parish to grow in chaos, or to grow in community.

An Approach to Apartment Parish Development

Chaplain (LTC) Emlyn H. Jones

In Korea, I received my PCS alert notice. I was being assigned to Fort Hamilton. Initial shock turned to depression. How could they do this to me? I didn't really want to, but I went, accepted inadequate housing, and eased into my new position as Protestant Chaplain to the New York Area Command.

Several of my chaplain colleagues announced to me that it would be utterly impossible to build a "chapel community" at Fort Hamilton. Reasons included (1) the hostility of the Hamilton Manor high-rise residents for their "chaplain neighbors" and, (2) the perception by members of the community that the chapel was nothing more than an extension of the Chaplain School. The overwhelming success of the chapel during the next three years proved these prophets of doom to be wrong.

Fort Hamilton is a small post in Brooklyn, New York. For some years it was the home of the United States Army Chaplain School. Many chaplains experienced their assignment there as career course students to be the most frustrating experience of their careers. The source of frustration is easily identified: the substandard housing area known as Hamilton Manor. Of the 703 total housing units, 587 are below the level of acceptable standard housing. Because of inadequate wiring, a resident cannot maintain a washer, dryer or dishwasher. Air conditioning is impossible! The sewer pipe is only 4 inches for Hamilton Manor; standard sewer pipe is 6 inches.

Four high-rise buildings, each six stories high, two to four stairwells per building, each floor housing approximately six families, all crammed into a few acres of space reflects "big city" compressed living conditions. Parking space for the family automobiles becomes a major issue. Barbequing is not permitted! Play areas for the children are two blocks away on the main parade field. Garbage collection is sporadic. Laundry rooms suffer from vandalism. Elevators don't work. Almost every unit is invested with roaches. New residents are shocked. Memories of the airy housing of Panama or the ranch-style housing of many CONUS posts invite unfavorable comparisons. People get angry and depressed. Problems result: families suffer and work deteriorates.



Chaplain Jones served as the Post Chaplain at Fort Hamilton during the period about which he writes: He is currently assigned as the 7th Brigade Chaplain in Europe.

This is my parish. How do you develop such a place? My colleague, Chaplain Andy Pawloczyk, and I became excited about the possibility of extending the chapel into the community. We dreamed about a Community Life Center, a “light shining in a dark place”.

We brainstormed the positive effect of a resident clergyman who would visit every family at least once per quarter, of organizing each stairwell, of providing healthy daily activities for the teenagers and of caring educational programs for the pre-adolescents. The center would provide classes in English (50 Korean dependents and dozens of Spanish speaking people live in Hamilton Manor), cooking, sewing, child care, and sports.

The idea of extending the chapel into the very heart of Hamilton Manor became more and more exciting. Members of the congregation and the larger community began to make suggestions. Some of our retired members offered to teach classes, man the telephones and be available for assignments. Volunteers popped out of nowhere. The time was ripe to begin developing the parish.

We wrote staff studies, and offered numerous suggestions and recommendations. TRADOC and the Chaplain’s Board provided funds. We visited Forts Benning, Dix, and Knox to study already established models for community ministry. We extracted the best from each model and tailored a program for our parish.

We contracted with the Reverend Dr. Nicholas B. Christoff, author of *Saturday Night, Sunday Morning* of “Apartment Ministry, Chicago” to come to Fort Hamilton, assess our community and make suggestions for effective ministry. After four days, he presented an analysis and recommendations. His effort provided a working base for the establishment of the Community Life Center.

After a location was designated and redesigned to meet our requirements, we employed Chaplain (LTC) Joseph Ariano, (Ret.) as a full-time parish priest. His initial mandates were: (1) select one stairwell; visit each family repeatedly with the goal of organizing the stairwell. (2) after one stairwell is organized and its residents have elected a stairwell coordinator, organize the other stairwells of the same building. (3) elect a building coordinator. (4) within the next two quarters do the same in each stairwell at the other buildings. Building coordinators would be members of the Community Life Center Council. The council would meet with the Post Commander monthly to discuss programming and problem areas, to formulate self-help teams and to re-write the policies governing “life” at Hamilton Manor.

Pastoral care would begin with the assumption that the average resident has experienced culture shock—that he/she is in an alien world and has experienced alien emotions. The parish priest could help each resident to accept as new and valid (instead of new and invalid) the big city environment. His “ministry of presence” would facilitate acceptance by community members, insuring the possibility of pastoral care. His aware-

ness of residents' feelings would permit the creation of a "personalized care program". He could address the feelings of fear, of not belonging, of limited personal privacy, of living in an uncaring system and of disintegration. A variety of deviant behaviors could be defused by combining psychological and spiritual awareness.

After hard work preparing the facility and advertisements, the Community Life Center was officially opened with a ribbon-cutting ceremony, a community barbeque and a street dance. A real door to ministry was opened.

Building a Chapel Community

Chaplain (LTC) Curry N. Vaughan, Jr.

In my years in the military chaplaincy, I have had the privilege of being the pastor of chapel communities in eight different settings, including one year as a battalion chaplain in Vietnam. I have noted that certain principles have evolved which really make chapels explode with a vibrant faith that we all like to see. Without trying to say “look what I’ve done,” I have seen a great burst of attendance in every one of these eight situations.

There are principles which do apply when it comes to making things happen in the chapel community, and I am now going to share some of those which I have found to apply. All of them don’t work all of the time, but most do in any given situation.

Proclaiming God’s Word Clearly As It Applies to Today

There is nothing more central in my thinking than using the Word of God as the basis for every sermon and experience that goes from my lips. Jesus exhorted Peter “feed the sheep.” The “sheep,” which are spiritual, can exist only on “sheep food.” If the “sheep” are spiritual members of the Body of Christ, they must have sustenance which will make them grow and develop into effective members of the Church.

I will never forget the greatest retreat experience of a whole year at the chaplains’ school career course when Dr. Oswald Hoffman, of The Lutheran Hour, spoke to us. For one entire day he just told us Bible stories that come alive with today. I came away refreshed.

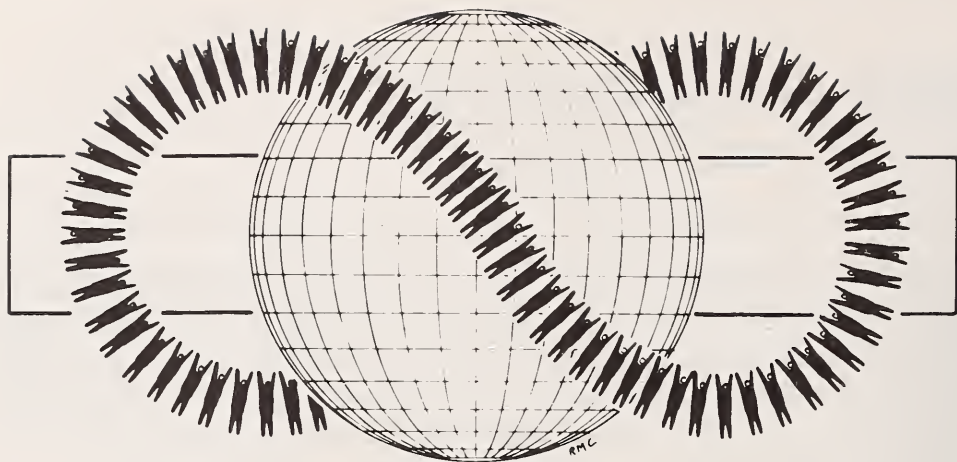
The Bible is alive because it’s God’s Word, pure and simple. Jesus told stories in terms of birds, trees, and the like. It seems to me if the greatest and most intelligent Individual that ever lived on the earth spoke in such terms, how much more should we!

Bringing daily experiences as illustration of the fact that the Word is alive is important also. We can’t be so “heavenly minded that we’re no earthly good.” Using real life testimonies of how God’s Word has impacted on my own life and the lives of others around me is a very necessary facet of the proclamation of the Word.

Even as The Christ became flesh and dwelt among us, so in a



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beautiful way, the “Word becomes flesh” again when it becomes a part of our life and experience!

Again, there is absolutely no substitute for sharing directly from the Scriptures as a basis for our sermons. As the “sheep” are nurtured in this way, they grow strong and become effective and productive in their relationship with God and their fellow man.

Building An Effective Music Program

The music in a chapel does two things. On the one hand it attracts and even “entertains” people to the chapel service. This is not all bad because we want to get people into church and have them enjoy that experience. On the other hand, after people learn the reality of the Gospel, music enhances their worship.

Music is spiritual. The Scriptures are full of examples of worship and praise through song and instruments. David calmed Saul when he was troubled by an evil spirit through playing the harp (I Samuel 16:23). Paul and Silas singing hymns at midnight in the Philippian jail came to a moment of great victory when the earth shook and the prison doors fell open (Acts 16:25). The essence, music, which is filled with God’s praise, feeds the spirit of man and complements the preaching of the Word.

Everywhere I have been, I have placed great emphasis on having an effective music ministry. At one chapel I was at in the 82nd at Ft. Bragg, we had a really small group (maybe 15 on a good day) of people coming to our warehouse chapel facility. Everything was against us. Our service was at an “unholy” 1000 hour rather than the “holy” 1100. The Sunday School on post ran simultaneous with our service. Our facility was less than desirable.

One day my commander suggested we start a choir. That seemed laughable, but it just so happened that we had a man and his wife in the command that both had a masters degree in music. I asked them and they accepted the challenge. Before long, we had more people in our choir than we previously had in church. Our attendance soared sixfold, until we had over 100 people worshipping regularly at the North Chapel!

When I was given a mission of setting up a ministry for a housing area at Ft. Stewart, I began with nothing. We had to use two maintenance tents for our chapel through the 100 degree plus summer weather.

The first priority was to get a choir started. We formed it even before we had our first service. We opened our services with an average of over 150 and in less than a year, as many as 300 people worshipped there regularly. Again, an effective music program greatly enhanced attracting new people and aiding the worship of believers. Paul tells us to sing psalms and hymns and spiritual songs in order to “be filled” with the Holy Spirit (Eph. 5:18).

Home Bible Studies to Nurture the Flock

Nurturing people on an individual basis is a must, and the best way I know for people to learn to relate to one another and grow in the Word is through a home sharing group.

Pastor Cho, Yong Ghi, pastor of the Full Gospel Central Church in Seoul, Korea, has a membership (actual) of over 165,000 people. It is unthinkable that such massive numbers could ever have any kind of personal experience with other members of the church community. I have been to one of their six Sunday services and seen 15,000 coming out while another 15,000 struggle to get in. It’s an overwhelming experience.

Behind, and at the heart of their entire program, are over 12,000 home cell groups. I have met with one of these home groups, and their people are pastored better in these little groups than most 150-member churches elsewhere.

I believe in the concept of home study groups. From my earliest days at West Point, I learned through the Officers’ Christian Fellowship the value of meeting in small groups to study the Word.

The purpose of these home groups is 2-fold. The first is to encourage individuals in their faith. sharing burdens and praying for one another is a great source of encouragement to people. Here they find out that others have the same problems that they do. When they see answered prayer and changes in their own lives and others, they are built up and encouraged.

The other purpose for the home groups is outreach. When the groups reach about sixteen in number, I encourage them to split, lest they vegetate and die. Bringing new people into these home groups keeps new life and vitality in them. In turn, as the home groups grow, the entire chapel community grows.

Over the years, I have tried different approaches to the home groups, from making it total praying and sharing to total Bible study. There must be a balance. A study *must* have some time for the reading and sharing of God’s Word. Yet there is also a need for sharing of prayer needs, testimonies, singing, etc. Each group has to find its own balance, but the elements mentioned are the ingredients I have found which make an effective home group.

Paul tells us to teach others that they in turn may teach others

(II Timothy 2.2). The home group is an effective means by which we can carry out this mission.

Instituting a Sunday School to Impact on the Entire Chapel Community

The key to an effective Sunday School is getting teachers that are committed to Christ and what they are doing. Too often Sunday School is the last priority in the chapel. We just do it because we're supposed to.

In my present ministry at South Post Chapel in Seoul, my brother is the Sunday School superintendent. He has opened my eyes to some things. Prior to this year, we did well to get five of our 30 teachers out for a meeting. Recently, we had a meeting and only three teachers (all of them had acceptable *reasons*) were absent. What a difference!

This change has taken place since my brother took over only 3 months ago. His approach is to choose teachers he wants, rather than making public pleas for "someone, anyone" to teach. He goes often to those people personally and convinces them of their need to professionally and carefully perform their duties as a teacher.

To further this commitment he asks them to "covenant" that they will get to Sunday School early, attend meetings, prepare lessons, etc. The change in attitude is unbelievable. People really are taking their task seriously!

In addition an effective training program has been instituted to help everyone enhance their teaching skills. The couple that supervises teacher training takes their task seriously!

My brother has convinced me that the Sunday School reaches into homes of families that don't even want to participate in the chapel setting. Yet as the children come home excited about Jesus and the things they are taught, whole families often begin to get involved.

Lay Participation Is a Must

One of the greatest examples of chaplains who involved laymen that I have ever observed is a retired chaplain by the name of Jim Ammerman. More than anything else, he was willing to affirm anyone in any program that any laymen might like to run. As long as it was not too radical or unchristian, he affirmed it.

Someone said once that pastors are often a "cork" in the bottle. We tend to inhibit the flow of God's love and grace by the need to be in control of everything. I often hear complaints from laymen about chaplains who demanded to be in control of every program going on not only in their chapel, but in the community at large! One told me of how a Bible study was shut down in a school and another in a housing area because of a jealous chaplain who had the need to be in control. Such behaviour inhibits the work for our Lord.

In Exodus 19:6 God told Israel that He would make them a “kingdom of priests!” This was affirmed again in Isaiah 61:6 and I Peter 2:5. The reformers called for the recognition of the priesthood of all believers.

As clergy we often think of ourselves as more holy or informed than the dull laymen. The fact is that many of them are more in touch with God through consistent Bible study and prayer than we are. We need to think of these people as our “fellow priests” rather than some unclean heathen!

When the laymen move into leadership, the pastor must be willing to relinquish his control over those stepping out. They will make mistakes, but once they learn, look out. An excited and on-fire group of laymen can change a community over night.

They need to be, and they want to be involved. More will be said about parish council later, but suffice it to say here that a pastor without Godly counsel from laymen is a fool. They are like the pharisees who foolishly counseled together how they might entangle Jesus (Matthew 22:15). Our laymen can give us perspective and take burdens from us that we can not and need not bear.

Living Out the Experience of Body Ministry in the Fulfillment of Chapel Community

In James 1:23, we are exhorted to be “doers of the Word and not hearers only.” The Body of Christ as Paul mentions in I Corinthians 12, is made up of various members and functions. In every community there are individuals that comprise a vast number of skills and abilities. The secret is to tap into these resources and find out who can do what.

Springing out of the ministries and activities previously mentioned, we learn to relate to one another. When someone has a need, it comes to the attention of others in a particular home study group. Many times that need can be met within the group. A mechanic member of the group may fix a car, a doctor member can help with a prescription, etc. Where financial needs exist, others give to alleviate the need. If it can’t be handled in the small group, then the whole church community can get involved.

Once people begin to help one another and “bear one another’s burdens,” they get excited about seeing good results coming out of their efforts.

I had one instance of a family involved with child abuse case within our community. The father had brutally beaten his son. The family had previously sought help, but tragically, too little came too late. Our chapel community went to work. Throughout the entire time of investigation and court-martial, our people stood with that family. Love and reconciliation were lived out and experienced in the family and in the father and son.

The father received a dishonorable discharge and one year at the USDB at Leavenworth. Again, the community helped his wife and children the whole time he was in prison, paying her bills and assisting her in many ways. The father worked his way back through the system of USDB and the correctional battalion at Ft. Riley and is back on active duty today,

renewed in his faith and encouraged by fellow believers.

This kind of “Body ministry” makes whole people alive in Christ. Without it we are no more than a social club, meeting on Sunday morning. With it, we are the “living stones,” which Peter spoke of that one built up into a “spiritual house” (1 Peter 2:5).

Expect Miracles

I once heard a fellow chaplain talking about the religions of the world and how they relate to people. Most of them talk about how their gods “used to be” when they were here on earth. “How similar it is,” he related, “when we talk about how God ‘used to be’ here on earth.” The fact is that people want to know that their experience with God is going to do something for them! Again, if all we are doing is meeting without meeting personal needs, we are not going to attract people into our fellowship.

None of the principles I am talking about are in isolation. All of them work together. When the Word is proclaimed, there must be some kind of response if it is to bear fruit in the life in which it was planted.

In one of our ladies Bible study groups, I had been teaching what the Bible has to say about faith and physical and emotional healing. At the end of one of our studies, a member of the group spoke up very quietly and said, “Excuse me, but I do have a question that I would like to ask.” She related how she had been to the doctor the day before and had him and two other doctors diagnose staff infection. All three of them concluded that she would lose her ear. (She had been wearing pierced earrings and one got infected.) The lady had been in tremendous pain the whole day of the study and only now had spoken up. We wept as she said that she felt guilty when she prayed and asked God to let her keep her ear. (Her short hair would not have covered the ugly remains.)

I knew that this was a time when we had to turn to God. “Ladies,” I said, “this is not an easy situation to deal with, but now we get an opportunity to put what we’ve been teaching into practice.” We gathered around our friend and quietly began to pray for her. She asked that we not get near her ear because of the intense pain. We prayed for a few minutes, and then the meeting ended. Our friend had to go immediately to the hospital so they could tell her what was to happen.

I was in a meeting with some people in my office two hours later when this lady came back. She came into the office beaming. “I’m healed,” she declared. Then she went on to tell how even before we finished praying the pain subsided. By the time she got to the hospital, all of the pain was gone. “Amazing,” said the doctor! Then she told him that God had made her whole and that this was an answer to prayer.

The response to this miracle was a surge of faith in that Bible study as well as for many other members of the congregation. I often relate these kinds of things as a part of my sermon material. The result is that others begin to hope and believe that God can make a difference in their lives also. When we expect miracles, they happen!

Keeping Avenues Available for Open Communication Throughout the Congregation

There must be some method for ventilation of problems and frustrations by various individuals. One of the best means I know is the establishment of some kind of leadership in the form of a parish council, eldership, session, or deacons board. The name is not important, but the presence of this kind of advisory board brings lay participation mentioned earlier.

My practice is to appoint individuals over each major area of concern, such as ushers, choir, chapel newsletters and the like. Coming together on a monthly basis as a minimum allows our airing of conflicts and problems in the congregation. It also allows for smooth planning, with a minimum of scheduling problems.

Where I have been able to gather a group of men, whom I consider as my spiritual advisors, I have met with them on a weekly basis. This is even more ideal.

The main point is that such leadership groups are comprised of people that are in touch with the entire congregation. People know who their leaders are, and they in turn can vent their needs to those in leadership.

Along with this communication advantage a leadership council can focus on problems and needs in the community and congregation. Their advice corporately brings some very positive results in direction.

There Must Be Some Kind of Evangelism Outreach to the Community

I have tried various means from Jim Kennedy's *Evangelism Explosion* approach all the way to letters to whole areas of homes.

I think the main thing here is that the members of the congregation need to be encouraged to do this evangelism toward everyone with whom they are in contact. I have one lady in my congregation now that recently had five families in church with her. With that kind of growth, it doesn't take long to build a strong chapel community.

I always, as a minimum, send a follow-up letter to families who attend chapel for the first time (we recognize new folks weekly). This is a small token of outreach which encourages people to continue on with us.

Again, *how* outreach is done is not important. What is imperative is that new life in people is continuing to come in to the chapel. When no one new comes in, growth stops! When growth stops, chapels only survive, not thrive! A call for a commitment to Christ is paramount!

Positive Vision and Seeking God

Last, but certainly not least, is keeping a vision of what we believe God wants to do in a given place. The world has proven that the power of positive thinking can do wonders. How much more can the saints of God achieve by getting hold of a positive vision for chapel growth and holding

on to it until it happens!

In Proverbs 29:18, we are told that where there is no vision the people perish! Vision is the essence of faith, the “things hoped for and the evidence of things not seen” (Hebrews 11:1). Pastor Cho, in his book *The Fourth Dimension* relates how a great congregation was built by “seeing a vision” of church growth.

When I arrived at South Post Chapel in Seoul, Korea we had a magnificent program going, but I felt that we should begin to ask God what kind of growth we could expect. We began to pray, and several of us agreed that we should envision a congregation of over 600, more than twice where things had been. That seemed almost absurd when we first spoke it out, but now we regularly have more than that number in services every week. We are now looking for over 1,000. The service already split once into two. How we will go from here, I’m not sure, but we expect growth. One man told me, “When one man believes in something, it’s vision. When two believe in something, it’s a vision. Yet when 600 people believe, it’s no longer a vision, it’s reality.”

Now the vision is important, but behind that is continual prayer and occasional fasting. We have a group that meets every duty day for one-half hour in my office to pray for needs of the community and individuals in the chapel. There have been many answered prayers which have come out of that faithful group. I believe that the entire chapel has been enhanced by the prayers of this group. As James said, “The effectual, fervent prayer of righteous man avails much” (James 5:16).

Fasting is a principle which is quite Biblical, but which is often neglected! We make it a practice to periodically ask people to pray and fast in the behalf of certain needs. Amazing results come out of these times. A surge of growth always takes place following such times!

Conclusion

Behind all of the principles I have mentioned is that fact that God must be in it, or else it will fail. As God said to Zerubbabel, “Not by might nor by power, but by my Spirit!” Without the anointing and presence of the Spirit God, all the might, power and sound principles will not make anything happen. To Him be the glory forever!

Parish Vitalization Project: Fort Myers

Chaplain (COL) William A. Martin

Norman D. Self

Editor's Note

From 1976 to 1979, a pilot project in Post Chapel Vitalization was conducted at Fort Myer, Virginia by the U.S. Army Chaplain Board and the Center for Parish Development. The following article is extracted from the report on that project, which was a joint effort by Chaplain (COL) William Martin, the Post Chaplain at Fort Myer during the project, and Norman Self of the Center for Parish Development. The article maintains the "Third-person" style of the original report.

The Beginnings

Before coming to Fort Myer, Chaplain Martin had done extensive and careful planning for entering the congregation, assessing its people and their needs, hopes, values, so that he could begin with them a planned process over time to fulfill those needs, hopes and values. He had many ideas he wanted to try, but he knew he would first have to get to know the congregation, enlist their support, and include their ideas along with his own. His concept of the church was informed by "A Model of the Church for Ministry and Mission" as articulated by the Center for Parish Development.

At the heart of that model is the premise that to be faithful and effective as the biblical People of God, a congregation needs to be utterly clear about who they are and what their purpose. When those things have been clarified, then the church needs to pay attention to its organizational

Chaplain Martin served as the Post Chaplain at Fort Myers during the period covered by this article. He is currently assigned as the Corps and Post Chaplain at Fort Bragg, NC. (Picture unavailable).



Norman Self is a Methodist clergyman who was Associate Director of the Center for Parish Development during the period covered by this article.

life to bring its forms and practices into congruence with who it is and what it is about. So, in a very broad way, the emphases would be threefold:

- 1) Assessing where the congregation was currently in its clarity about purpose. Based on such assessment, he would facilitate a total-congregation effort of envisioning with the people what kind of future they wanted to create;
- 2) Developing and strengthening his own and other key leaders' styles of leadership to make them congruent with the quality of community life to which the congregation aspired;
- 3) Installing the kinds of organizational forms and management practices that would sustain and maintain the congregation's ministry and mission in faithful and effective ways.

Parish Steering Committee Formed

Opting for quality rather than speed, Chaplain Martin organized a Parish Steering Committee, which would function in the early stages mainly as a study group. They would examine the larger questions of "What is the church?" and "What is this congregation's special role?" Only then would they ask: "What kind of organization do we need to create our special calling?"

The Steering Committee was composed of representatives from several groups within the parish (such as the Protestant Women of the Parish and the "Navigators"), though these groups had no formal connection with each other. In addition, a few persons were chosen at large to broaden the base and perspective of the group. In all, about a dozen people participated in the Steering Committee.

At the beginning, Chaplain Martin led the committee in a study of the Bible. There was no formal curriculum, but New Testament images of the church formed a major focus. The group included a wide variety of background and experience—denominationally and otherwise. Some members had though little about the nature and purpose of the church, but in this supportive, searching community they struggled with the scriptures as a basis for understanding their ministry and mission. Their main objective was to develop a Mission Statement for the Fort Myer Protestant congregation. From that would emerge programs and structures. Thus, the Fort Myer congregation's statement of its purpose grew out of its people's Biblical searching; programs and structures evolved out of purpose—not as ends in themselves; and the leadership and management styles were developed and maintained that would give ongoing vitality to the body.

At an early meeting of the Steering Committee, Dr. Dietterich (the parish development consultant) presented parish development concepts. He kept these within the Biblical and theological spirit already established.

He explained training and other activities which could be useful as the project emerged.

The Steering Committee needed a significant block of time to consolidate their work, draft the statement, and reflect upon some of the emerging organizational needs of the congregation. They held an all-day retreat which, among other results, produced a purpose statement for the congregation and a design for the Parish Council. The process had produced a high degree of enthusiasm, clarity and commitment. The people owned it, because they had created it. Several new persons, by their extensive involvement, could interpret and advocate a process of parish development that would make the congregation a more faithful and effective People of God.

Formation of the Parish Council

The Steering Committee judged that, like itself, the permanent Parish Council should be composed of two kinds of members. Some would represent a particular group in the congregation (choir, acolytes, Protestant Women, Navigators, and the like); others would be chosen at large.

The next issues were how to select the members of the council and how they would be legitimated for their work in behalf of the congregation. It was a fairly simple matter to have constituent groups select representatives, but choosing members at large was more difficult. For one thing, the congregation was composed largely of commuters; many people just did not know each other. Some persons who might have the interest, time and commitment might not be highly visible or have a “constituency” to nominate them. Therefore, the nomination process was deliberately kept loose. Everyone was invited to participate. They could nominate another person or ask to be considered themselves. This first-time process produced a balanced slate of “nominees” of an appropriate size, and no one was excluded.

In respect to the legitimation issue, certain Army regulations cover voluntary organizations within the military system, and protect the accountability of military personnel (which, of course, includes chaplains). In fact, chapel congregation participants do not hold “membership” as such—this resides in a civilian (home) congregation. So the Fort Myer congregation designed an associational form of binding themselves in their corporate work and witness; these bonds were not legal, but they were quite intentional.

They developed a Service of Affirmation to present the Mission Statement to the congregation, and they developed a structure (i.e., a voluntary Parish Council) to guide the congregation’s plans and programs. The congregation participated in a liturgy to affirm the purpose and the proposed structure.

Secondly, the people who had been chosen for the Parish Council were affirmed and legitimated through an Installation Service. The chaplain presented the Parish Council nominees, and asked questions about

their willingness to serve. Then, the congregation was asked to receive Parish Council members and to be guided by their service. This covenanting ceremony helped to reinforce “ownership” of the parish program and its vitalization efforts by the congregation.

The Service of Affirmation was held one Sunday; the new Parish Council held its first meeting two days later. Its inauguration was a long time coming, but a firm foundation had been laid. Members could be clear about their mission, ready and excited about their tasks, and prepared to assume genuine leadership—not merely to react to the chaplain.

Continuing Pastoral Education

Part of the overall design of the Pilot Project in Army Post Chapel Vitalization was continuing education for chaplains. The Center for Parish Development therefore conducted three labs, at approximately one-month intervals during the time that the Parish Council was being formed. Chaplains Martin and Warne from the protestant parish at Fort Myer attended the labs. A Navy chaplain also attended the labs, partly to investigate inter-branch collaboration.

“Leadership Skills for Church Vitalization,” the first lab, explored the participative style of leadership proposed by Renesis Likert and others. It examined this concept in the light both of Biblical norms of servant-leadership and of organizational leadership dynamics which have produced high achievement and personal satisfaction. The Army chaplains who worked in the pilot project also met with the parish development consultants, who served as pastors for the labs. The Leadership Skills lab provided an explanation in depth of the survey-feedback and problem-solving process which would be used later in the project.

Second in the lab series was “Management for Ministry and Mission.” This covered the theory and practice of Management by Group Objectives and Results (MBGOR). The third lab was “Empowerment in Church and Community.” It examined the principles and practices of individual and corporate power, and the accountability for its responsible exercise. It analyzed power strategies (from collaboration through negotiation to coercion) and the kinds of circumstances that suggest their use. Power “currencies” (such as knowledge, money, status and the like) were also examined.

The “empowerment” lab also looked at some ways for the church corporately to examine its environment, and to begin to develop strategies for appropriate, corporate response to the environment. One such strategy that would be employed later in the Fort Meyer congregation is the “home meeting,” in which the congregation becomes involved in analyzing the congregation as it exists now, and envisioning how it might become more effective in the future.

Each of the labs included time for analyzing the pastor-participants’ back-home situation, and developing strategies to transfer

some of the learnings to their local situation. This gave the pastor-leaders a “head start” in thinking and planning vitalization strategies. It also placed them in a stronger position to be leaders and facilitators of planned change from within their own congregations.

Installing “System Four” Leadership Styles

Style of leadership within a congregation significantly affects the quality of a congregation’s life. Rensis Likert has described leadership styles on a four-part continuum. In brief, a *System One* leader is highly authoritarian, and leads by coercion, intimidation, threat, or raw power. A *System Two* leader is still authoritarian, but elicits competitiveness among subordinates in the hope of getting high performance levels. In such a system, however, some members will withhold needed information to “look good” to the leader. A “*System Three*” leader uses a consultative style—listening to and using the ideas of subordinates or members of the team—and encourages mutual consultation among members. *System Four* leader or organization is fully collaborative. Members share information freely; teams and their leaders collaborate fully; and all members share a concern for the welfare of the total organization.

The characteristics of a System Four leader or organization are consistent with several Biblical themes referring to leadership. Jesus said that “whoever would be great must be servant of all.” The Apostle Paul reminded the community that “when one suffers, all suffer; when one achieves honor, all experience the joy.” This ideal leadership style may seldom be fully realized, but it is worthy of aspiration. One must keep assessing one’s own practices in its’ light. To that end, Chaplain Martin used a survey-feedback process periodically. Through it he deliberately and intentionally sought responses from subordinates in the work setting and from volunteers in the congregational teams. With their feedback as a source for identifying areas of need, he invited their ideas and help in seeking solutions to problems.

Chaplain Martin’s initial use of the survey-feedback intervention involved two different groups in differing relationships to him. One was the group of Chapel Activities Specialists in his office (Army personnel under his direct supervision.) The other was the Parish Council, made up of volunteers. The Specialists and the Parish Council members marked survey sheets, which were sent to the Center for Parish Development for processing. Printed results were made available to the two groups shortly thereafter. A consultant served as facilitator and coach for the feedback and problem-solving sessions, but Chaplain Martin was the primary leader for the sessions. By allowing himself to be open and vulnerable and by inviting the teams’ help in constructing workable solutions, he modeled System Four behavior. As a result, while Chaplain Martin did not abdicate leadership, the team did not play “let’s get the leader.” The leader and the group were able to be honest, open and caring with each other. They were able to identify things the leader could do to make their chapel life better,

and what they could do to make the team more effective and satisfying.

The feedback and problem-solving session with Chapel Activities Specialists was quite productive. Of some eighteen specific areas analyzed by the feedback and problem-solving instrument, the group deemed five to be of sufficient significance to warrant focused attention. These were:

- Team-building

- Mutual trust among peers

- Mutual understanding vertically in the organization

- Freedom to talk freely and openly about work problems

- Work attitudes

The feedback and problem-solving process produced additional benefits besides unraveling knotty problems and surfacing constructive ideas. Low-ranking personnel developed a sense of the importance of chapel life. For some, it was a new experience to be asked what they thought about the functioning of the organization—let alone to be asked to provide suggestions about making it function better. This attention to the dignity and potential contribution of each member is typical of System Four theory. It is also congruent with biblical concepts of the worth of persons and the interdependency of members of the household of faith.

The feedback and problem-solving with the Parish Council was also productive, but the dynamics were different. First, they spent some time dealing with the theoretical rationale for System Four leadership—including Likert's diagnostic vocabulary and the visual instruments. Then they used hypothetical data in a practice session in which they did data-based problem-solving in an organization. The people seemed enthusiastic about the theory, and the practice session went well.

Then the group looked at its own (real) data, and the dynamics changed markedly. Initially there were avoidance kinds of responses such as: "If we understood the questions better, our responses would have been different" or "Things have changed since we marked the survey." The group seemed to respond to the data as a "grade card" on themselves; naturally, they wanted to look good. They lowered their defenses when they understood that the scores implied no judgment. Instead, the scores simply reflected the congruence between the group's functioning "now" and the functioning that they would "like" to experience. As a new group, it was natural that they were not yet all that they would like to be, but the process gave them a chance to identify specific areas of their corporate life in which they wanted to grow. They could see as a positive sign the fact that in every particular they aspired to "higher" (more trusting, participative and effective) performance than they now practiced.

With this clarification, they were able to turn constructively to working out their own corporate dynamics. They worked on three items:

- Influence we have

- Team-building

- Leader's openness to seek and use ideas

Subsequent surveys reflected growing expectations by the Parish Council for their community. Equally significant, they found their “now” scores raised, with less discrepancy between “now” and what they desired (although there was still a healthy yearning for “more”). These survey-feedback interventions were intended to facilitate system change and parish vitalization, and seem to have achieved their purpose by moving the organization toward System Four norms.

Several index-items on the second survey of the leader (Chaplain Martin) and the team (the Parish Council) are especially noteworthy. Several items relating to the *empowerment* of the laity increased remarkably. These included (in the language of the survey-feedback instrument) “decision-making,” “leader seeks and uses group members’ ideas,” and “influence members have in the group.” *Trust* increased. The group felt much more cohesive and mutually trusting; they felt more effective in their team-building skills. *Communication* was related to both of these areas. The leader and group members better understood each others’ concerns in parish-work. Chaplain Martin believes that the survey feedback improved the quality of relationships among parish leaders, and moved leadership dynamics more toward a biblical understanding of servanthood as leadership and mutual honoring of the value of persons in the community of faith.

Installing “Management by Group Objectives and Results” (MBGOR) in the Congregation

The letter “G” distinguishes MBGOR from other, similar theories of management. The “G” denotes specific attention to the hopes, wishes, values and aspirations of members of the *group* being managed. A fundamental requirement for managing the organization (in this case, the Fort Myer congregation) in this respect is actually to determine from the members (or their representatives) what they hope, wish, value and aspire. Several pieces of the project addressed this concern. Information was gathered from parish participants, and leaders and leadership teams were trained in effective ways of responding to the data they had gathered.

Congregation Climate Survey

One of the first congregation-wide planned activities to grow out of this project was a “Congregational Climate Survey.” At the time that the Parish Council authorized this activity, the council was still fairly new. However, it had gained strength by the process of grappling with Biblical concepts of community and servanthood.

This survey, containing ten questions, was conducted during a regular Sunday morning worship service. Based on a Likert model, it measured the difference between how chapel participants see things “now” and how they would “like” for things to be. The survey measured such items as:

Motivational level (of members for parish work)
Leaders open to ideas (from parish participants)
Decision-making process (including persons affected by parish decisions)
Lower level influence (whether rank-and-file participants can have a say in the affairs of the congregation.)

Introducing a Goal-Finding Process in the Congregation

Church Program Profile

Coupled with the analysis of the overall dynamics of the congregation's style, the council began an analysis of the *content* of their experience as a community—or, perhaps more accurately, of the net effect in their lives of the parish experience. They used themselves—their own experience—to analyze the effectiveness of their parish in accomplishing the three major church functions examined in the “model” with which they were dealing. Specifically, they asked: “How well does my congregation do in facilitating my ‘Spiritual Journeying,’ ‘Caring,’ and ‘Empowering’—both inwardly to its members and outwardly to others?”

The Center for Parish Development has developed a “Church Program Profile” to get at these issues. This instrument contains a set of five questions for each of the three major functions, both in inward and outward dynamics—a total of thirty questions. The Fort Myer Parish Council examined an existing version of this instrument, and expressed reservations about its applicability to their situation. As a result, a council task force reformulated questions to be more applicable. The council desired to involve as many congregational participants as possible, but the instrument was too long to be administered in the worship service. Therefore, the council included it as part of the design for home meetings to get a broad sampling of parish participants.

Beginning of MBGOR Training

As noted above, Chaplains Martin and Warne had participated in training labs applying MBGOR to a parish setting. They also sought to implement and to model these principles in their parish leadership. As the newly-formed Parish Council began to find its stride, they decided that they, too, could benefit from MBGOR training. A training day was scheduled, and Chaplain Rivers (the “greensuit” consultant in the project) conducted training in the theory and practice of MBGOR. He included such topics as:

An examination of the group's (the parish's) assumptions
Key result areas (areas in which specific results are sought)
Goals (large-scale or general results being sought)
Objectives (stepping stones to the goals)

Programs and plans (specific means of achieving the desired end results)

In short, the Parish Council was developing a common vocabulary and a set of skills for engaging in the kinds of parish vitalization that they had decided to pursue. This training day turned out to be an excellent prelude to the first major planning retreat for the new council.

Council Planning Retreat

In its first major planning and programming retreat, the council addressed themselves to the concerns of the parish—both program concerns and structural concerns. They found themselves using their developing skills in participatory leadership and MBGOR.

On the matter of structure, they sensed a need to specialize among themselves to fulfill their objectives most effectively. This matter of structuring around functions and objectives would be a continuing concern, but it demonstrated from the outset that structure (form) grows out of purpose (function). The council avoided the mistake of setting up an organization in which sub-groups would invent programs to justify their existence.

In line with the dictum that “form follows function,” some council structures did emerge during this retreat. The council decided that some special committees, such as a Committee on Finance and a Committee on Nominations and Personnel, were required to deal with specific needs or concerns.

The council’s style of doing programming was another feature of this retreat. Not everything went “right” the first time. For example, the council early identified “ministry with youth” as a priority. They had an image of the congregation as composed of nuclear families in a neighborhood setting. Upon analysis, they saw that the Fort Myer parish is not that at all. Most of the regular participants commute—anywhere from fifteen to thirty miles—and they are mostly persons forty years of age and older. Most of their offspring are at college or otherwise “out of the nest.” This “ministry with youth” priority had to be discarded.

Spiritual growth and development emerged as a concern for the council. The council identified regular retreats as a strategy for addressing that concern. They began by looking at spiritual concerns at that first planning retreat, and this has remained as a significant highlight in the parish programming calendar. Retreats have tended to be thematic, and have been offered once or twice a year. Persons with special expertise or experience outside the parish have been recruited as retreat leaders.

The council also identified budgeting and finance as an important concern. As noted above, it established a Finance Committee accountable to the council. More important, the council began to take note of the need for financial undergirding for programs of ministry and mission. Appropriated funds were available for some of the programs; for other items, funds were not available. This is not new to chapel participants, but the council members realized now that they would have to address the issue of

stewardship, raising extra non-appropriated funds themselves. Their appreciation for this concern grew, and became in time the basis for rather special stewardship emphasis.

Broadening the Participation: Home Meetings

The chaplain and council cultivated and expanded participation in parish planning and programming. Eighteen months after the Parish Council was established, it launched a major effort to bring as many of the congregation as possible into the planning, programming process. The strategy chosen for this was a series of Home Meetings.

As mentioned earlier, participants in the congregation commuted from a widespread geographic area. The Home Meetings design team constructed a map of the congregation, divided by postal zip codes. They selected one or more couples within each geographic cluster to host a gathering of their neighbors at their home. One additional meeting was held at the chapel on a Sunday evening, and Chaplain Martin hosted a home meeting at his quarters on post. In all, ten meetings were held, involving scores of parish participants.

“Program Profiles,” designed to determine how well participants felt the chapel program was meeting their expectations in the functions of spiritual journeying, caring and empowering, were administered at the Home Meetings. Direct input was solicited from participants about the goals, directions and impact of the parish’s life. In addition to marking the profile instrument, participants openly discussed the parish and its programs. Recorders took careful notes covering the comments and discussions.

At a subsequent retreat, the Parish Council considered the results of the Home Meeting data and used them as a backdrop for planning. Committees from within the council considered separately each of the three functions (spiritual journeying, caring, and empowering, attempting to interpret scores and to suggest ways that the council could respond to ideas provided by the congregation. Records of Home Meeting discussions became grist for the council’s planning.

Several benefits emerged from the Home Meetings. They might be summarized as follows:

1. Participation by members was broadened, increasing the “G” in MBGOR.
2. The council uncovered the needs, wants, and values of a wide cross-section of the membership for use in planning and programming.
3. The council collected ideas from the members themselves about ways to address the emerging needs, wants and values being expressed.
4. Working together on common concerns for ministry and mission built and strengthened a sense of community among members.

5. The home meetings lent an extra degree of coherence to a somewhat scattered congregation.
6. Home meetings built and reinforced the sense of “ownership” felt by members for the purposes and programs of the parish.

Like most congregations, the Fort Myer Protestant congregation wanted to be a faithful center of Christian ministry. In that context, they understood their efforts in behalf of parish vitalization to be an expression of their stewardship. As noted above, when they began to take charge of planning and programming, they began to see the need for better fiscal undergirding of the parish life. They wanted more programs than existing funds would support.

Although a Finance Committee had been established, the Finance Committee shied away from making them “fundraisers,” even though they had correctly assessed that the money was potentially there (giving had already increased by 17% during the first few months of the project, but vision and felt needs had increased even more). To avoid the “selling” or “fundraising” approach, the Parish Council decided to initiate a stewardship training program. A key first step in that process was a System Approach to Stewardship (SATS) Lab, created by the Center for Parish Development. The rather significant costs of this lab were not included in the Chaplain Board funding for this project, but the Parish Council considered it so important that they financed the lab out of the congregation’s own budget.

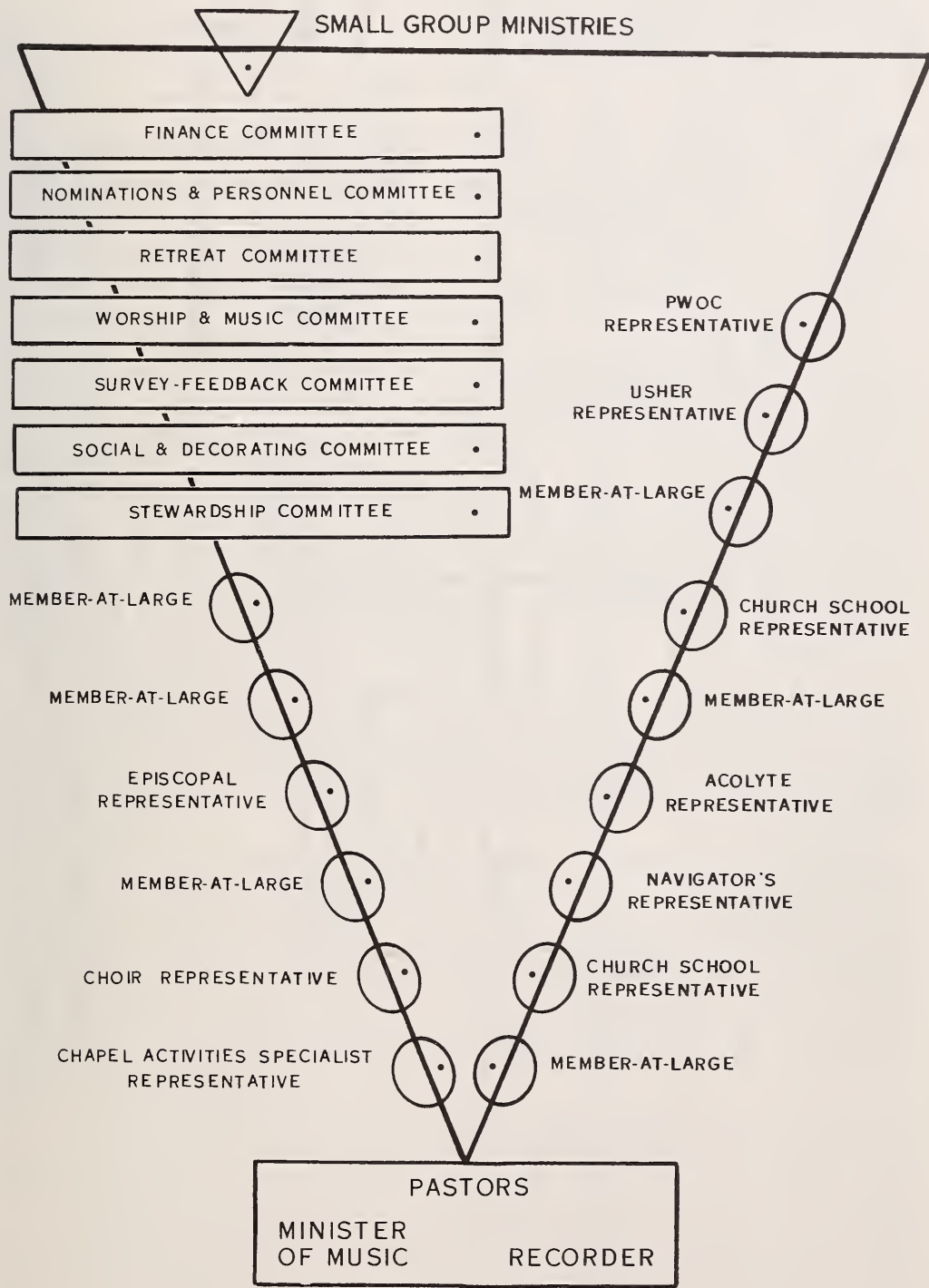
The SATS Lab is based on clarification of values of the participants. The lab helped participants to clarify values that they held for themselves and their church. Then it helped them work corporately to develop clarity about the values of the community of faith regarding the church. This enabled them to link connections between these sets of values to the identity and purposes of their own congregation. Also, they reviewed key principles of accountability in a Christian context for time, talents and treasures. The lab highlighted concepts of “proportional giving” (with at least ten percent as a goal, but with *some* specified percentage of one’s gross income as a minimum standard). In addition, they discussed “following one’s gift,” which means pledging to give time to specific parish ministries, to tell other people about specific ministries, or both.

Besides talking about money, participants explored the meaning of accountability for all their resources in all of life. This pushed them into more intentional planning for family finances, wills and estates, tax rules and their implications, and how to have a continuing impact on the things they value even after death. Participants felt that, far from being a budget promotion, this stewardship training had ministered to them and empowered them. They felt more knowledgeable and powerful regarding their resources, and they see how Christian stewardship can enhance their own lives while strengthening the church.

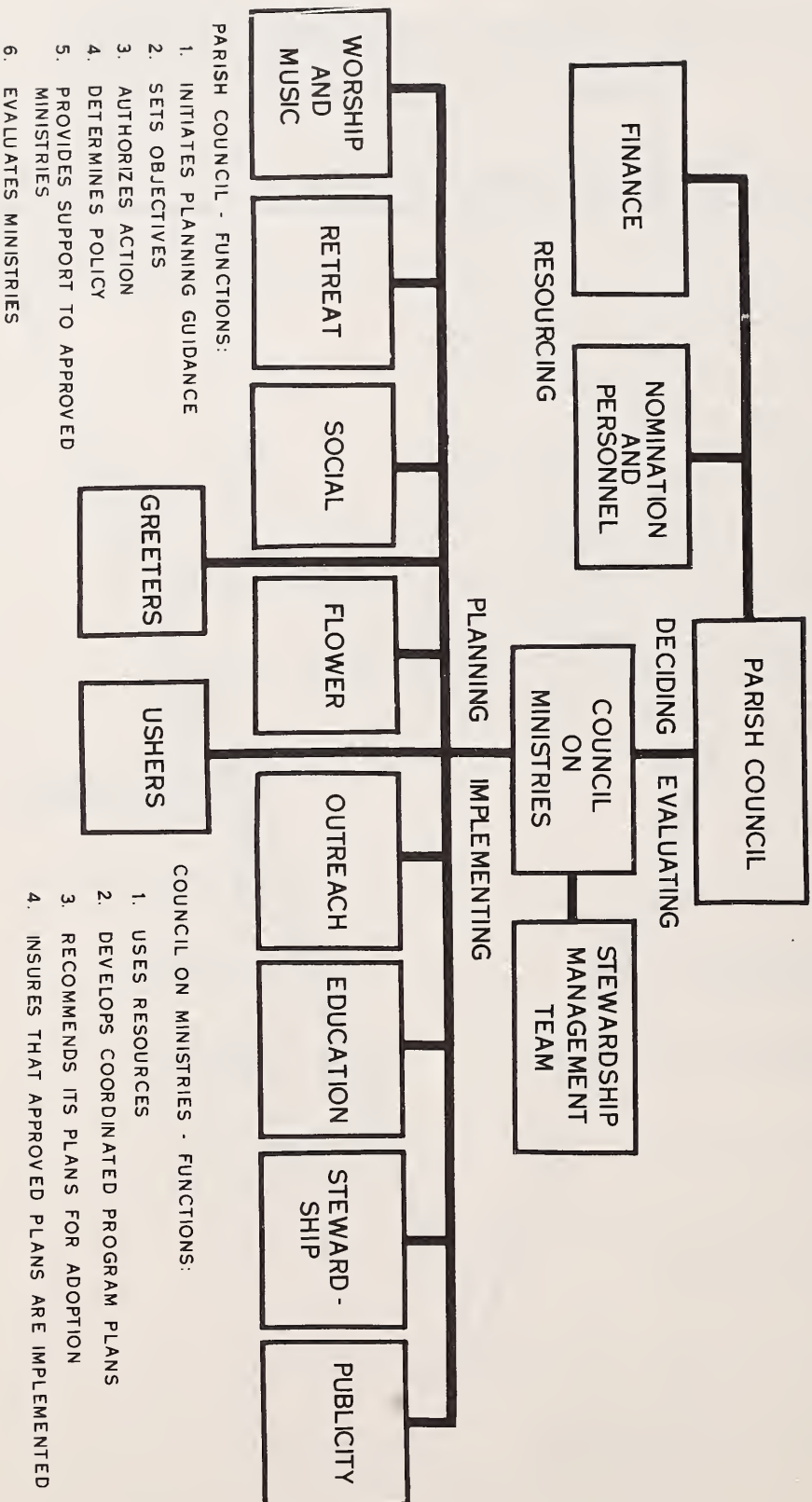
After the SATS Lab (which was held on two successive weekends), the Parish Council formed a Stewardship Management Team. The Finance Committee would continue with budgeting and financial accounting, but the Stewardship Management Team would oversee the larger stewardship concerns of the parish, in light of the concepts and principles described above.

It bears mentioning that the SATS Lab was held *after* the Parish Vitalization Project had officially ended. It had been planned earlier, but the follow-through after the termination of the project provides evidence that the parish did not revert to “business as usual” when they were no longer receiving focused external attention.

FORT MYER PROTESTANT PARISH COUNCIL
ORIGINAL ORGANIZATION



FORT MYER CHAPEL ORGANIZATIONAL PLAN FOR MINISTRY LATER EVOLUTION OF ORGANIZATIONAL STRUCTURE



PERIODICAL REVIEWS

Is Kubler-Ross Wrong?

"Care for the Dying: A Kubler Ross Critique"
by George Kuykendall, in *Theology Today*
(April, 1981), P.O. Box 29, Princeton, NJ
08540

In the past few decades, a growing interest in care for the dying has resulted from Elizabeth Kubler-Ross' book, *On Death and Dying*. Kuykendall, a Presbyterian pastor, juxtaposes Kubler-Ross' approach against Christian belief and finds the former wanting. He contends that the widely accepted paradigm of the five stages of psychological preparation described in *Death and Dying* tends to isolate people from others and cuts them off from the care they should receive. Kubler-Ross theorizes that most dying persons will, with help, pass through four preparatory stages—denial, anger, bargaining, depression—and eventual acceptance, culminating in a final maturation. Kuykendall views these stages, not as a passage to growth, but as a process leading to depression and deterioration. "Common sense asks why the last stage is called acceptance. The behavior seems more like exhaustion and depletion....Psychoanalytically, the final stage is understood as the complete collapse of all mature psychological functions."

Fundamental to Kubler-Ross' world view is her belief that there once was a Golden Age when people did not fear death as we do today. Because we tend to shun death, she reasons, we have more emotional problems. "Man was born to accept death openly, but everywhere we see him fearing it."

Kuykendall rejects the postulation of a Golden Age on the basis of historical writings, expressing man's fear of death through the ages. Kubler-Ross' view also conflicts with biblical accounts of the understanding of death. "Death," says Kuykendall, "is primarily, according to Biblical accounts, neither a 'part of life' nor the 'last stage of growth', but a terrible disruption of the life God's people live with God and, as such, a subject of fear, loathing, and pain."

Jesus teaching about death generally follows in the same vein, he points out. Even in his agony on the cross, of experiencing death as a rupture from his relationship with God, he consents to God's will.

The goal, in Kuykendall's mind, is not to bring about a "proper" psychological orientation to death, but to point the dying beyond the burdens and pains to the steadfast love of God. "Christians do not want people to die in some particular way; they want to care for dying people as reflecting God's care." And whereas Kubler-Ross' goal in caring for the dying is emotional self-sufficiency, the aim of the Christian is to identify

each individual's needs and to strive to meet them.

Kubler-Ross' approach encourages people to believe the pains and terrors of dying can be solved through the right psychological approach, legitimizing the emotional abandonment of the dying. "For," concludes Kuykendall, "if the regression and deterioration can be seen as 'development' toward 'acceptance', the living need not expose themselves to the pain of caring and then losing them; they are making it on their own."

—Elaine Tupy

One Approach is Not Enough

"Ministering to the Depressed" by Enos D. Martin, in *Leadership* (Spring 1981), Christianity Today, Inc. 465 Gundersen, Carol Stream, Ill. 60187

Pastors can be an important resource for depressive parishioners who turn more often to the clergy than to professionals for help. Three approaches are generally used, according to psychiatrist Martin, who teaches at the Pennsylvania State University College of Medicine. *Some pastors expound a spiritual explanation*, linking despair to unbelief and sin. *Others believe depression is psychological* and see self-expression as the remedy. *Still a third group views depression as a medical condition*, the product of a chemical imbalance which requires medication. "The pastor who blends all three approaches into an over-all perspective will be better prepared to respond to depressed people."

Martin classifies depression into three types. The *normal grief reaction* is a healthy response to a loss which is usually transient and helps to reorganize people's lives. *Neurotic depression* usually develops because of a loss experienced during childhood. The person usually thinks poorly of himself while burdening himself with unreasonably high ideals, and frequently depends on others for fulfillment. This depression can occur episodically. *Endogenous depression* is related to a chemical imbalance in the body and is frequently hereditary.

Open communication with a depressed person is essential and depends on an appropriate setting, allowance for ventilation of feelings, and honesty and directness on the part of the pastor. Once the type of depression has been determined, ministry should be tailored accordingly. Martin offers some specific guidelines:

Define the ground rules: Be specific about length and time of counseling sessions. *Inspire hope:* Discuss the progress that was made in the sessions. Emotional and spiritual support helps the depressed person define and take realistic steps toward practical, immediate goals. *Help manage anger:* You should expect anger and help the parishioner express it. But if anger is expressed prematurely, he might feel guilty and anxious

and sink deeper into depression. *Alleviate guilt:* Accept the person's confessions and help him find forgiveness and reconciliation with people he might have harmed. *Discourage social withdrawal,* but do not push him into potentially overwhelming situations. *Protect from self-destructive behavior:* Helping the person admit suicidal thoughts can give relief and even prevent an impulsive suicidal act. *Clarify patterns that lead to depression:* The way a person responds to life and its stresses can set him up for repeated depressions.

——Elaine Tupy

Halfway Holistic

"Holistic Care and Conventional Therapy" by Bernard Towers, in *Theology Today* (April, 1981), P.O. Box 29, Princeton, N.J. 08580

Dozens of exotic therapies professing the name of holism are in vogue today. Despite the extraordinary successes which have been made in orthodox medicine, these alternative therapies seem attractive to many because the name "holism" suggests heal, whole, and health.

While they may be professing holism, Towers, pediatrics and anatomy professor at the University of California, warns that they themselves are fragmented in emphasizing the psychophysical unity which does not constitute the whole—acupuncture points, the sole of the foot, or megavitamins, to name a few.

Though these alternative therapies can be misleading and cause harm when used separately, he sees them as beneficial to the patient when coupled with orthodox medicine in a cooperative rather than a competitive effort. Ideally, scientific technology and holism... "will be housed together in health centers where a both-and rather than an either-or philosophy prevails."

Holism implies that the whole is greater than its parts, and the movement also recognizes the importance of the patient's share of responsibility in getting and staying well. This was a truism well recognized since Hippocrates first subjected disease-processes to rational inquiry, but in the last fifty years, says Towers, diseases have come to seem more important, in orthodox medicine, than persons.

The physician's own fear of death and of the failure of death can create a conflict in the three cardinal precepts of medicine; to save life, relieve suffering, and to do no harm. If, for example, the patient is, in fact, dying, then all attempts to "save life" cause harm and suffering, thus offending the other two precepts. All therapy at this point, should be oriented toward the relief of pain and suffering.

Pain can often be more psychologically devastating to the terminal patient than death itself. Scientific knowledge can give the relief of pain-

relieving drugs, chemotherapy, radiation, and surgery. These, used with alternative therapies suitable for the relief of pain and easing one from life to death, can work together for the good of the patient. Holistic medicine has great benefits to confer when its practitioners give themselves, in non-exploitative ways, to care for the dying.

Designer Genes

"Redesigning Humanity" by Lani L. Johnson and Frank Ramirez, in *The Disciple* June 1981, Christian Board of Publications, Box 179, St. Louis, Mo. 63166

The recent Supreme Court ruling that new life forms created in the laboratory can be patented, raises some profound questions regarding the ownership of new life. If this ability to patent new life extends to alterations in human beings, who will make decisions regarding the morality of changing human structure? At present, control is in the hands of business, science, and government. Notably absent is the American church.

The potentials for improving human life are vast, but without proper limits, so are the dangers. Eli Lilly executives answer that science is self-policing. But Jonathon King says that, although the scientific world has strong internal canons, it is still subject to pressures and private gain as well as everybody else.

The National Institute of Health, watchdog over the sciences, does have guidelines which Lilly spokesmen claim are followed, though the risks are minimal and the cost great. King argues that the powerful corporations have lobbies against the guidelines so that it is no longer mandatory to follow them. Would the risks remain minimal?

Nor is the law equipped to make decisions in the area of genetic research, asserts Oliver Schroeder, since the law looks backward in history for answers and has little relevance for today. "The only prevailing guidance is a mechanistic, technological image of life, one that bears little relation to the biblical mode of an organic world in which God called humans to be stewards."

"The question is no longer what we can or cannot do," says Ramirez. "For Christians, the question facing us now is, 'What will we do?'"

MIT's King offers tangible advice: "The churches should push Congress to clarify or change the existing law. Forms of life are simply too valuable, too intrinsic to human existence to be privately owned."

—Elaine Tupy

*Parasites or
Ecologists*

"Cleaning The Junk of a Rich Empire" by Earl Martin, in *Sojourner* April, 1981), 1309 L St. NW, Washington, DC 20005

For some 7000 poverty stricken families, the American refuse dump at Subic Naval Base is a source of life. Labeled as scavengers by the American military, these Filipinos are the operators of one of the world's largest underground ecological recycling operations. At an estimated recovery rate of 20 pesos (US \$3.50) each, these recyclers may save \$3000 worth of goods per day by selling their junk to village middlemen who in turn sell it to Manila firms at 100 percent markup. Clean plastic bags and wrappers, aluminum cans, and plywood and other boards give a profitable yield.

Sojourner correspondent Earl Martin joined a Filipino woman by the name of Inday in one of her daily scavenges. The American military authorities do not recognize these people as environmental caretakers. For Filipinos, their motivation is more immediate: survival. Most of the hillside is untillable, and most level farmland is controlled by the US. If caught, these natives are turned over to the Philippine police.

Why do the Marines chase the scavengers if they are only after trash? The public affairs officer there sees it as a security problem, stating that things have occasionally been stolen from the living quarters by people who enter the base illegally.

Inday, who scavenges to provide for her son Richard, fathered by an American later killed in Viet Nam, sees it differently. "There are some thieves, but they're different from the scavengers. If they catch us, they burn the trash. I think that's cruel...If you don't want poor people coming and picking up the junk you throw out, then take your garbage back to the US and dump it there."

Martin views the dump as the dregs of military system that features war materials, with billion dollar price-tags. "Yet the little people of Cabalan have to risk arrest just to pick up the crumbs that have fallen from the military table."

Later, sitting in Inday's small hut built with plywood and two-by-fours from the dump, Martin listens to her recount her retort to a marine who found her trespassing. "What you call your area is part of the Philippines. And the Philippines is for the Filipino people."

Book Reviews

Biblical Themes for Pastoral Care

William B. Oglesby, Jr.

Abingdon, Nashville, TN; 1980

This is a book for those who neither regard the Bible as irrelevant to the practice of ministry as such nor see it as a simplistic source of rules applicable to life's situations; is short, it is for "the vast majority of ministers [who] fall somewhere in between these two positions," but may not be sure about how to discover "relevance in the ancient documents for contemporary living." Two purposes are involved here: first, "[the conviction that] a responsible use of the Bible is basic in the performance of constructive pastoral counseling and can provide needed principles whereby the minister may evaluate ongoing pastoral work and make constructive use of data that have emerged from the behavioral sciences"; and second, that the concepts and illustrations described "will be a stimulus to many to press for further clarification and elucidation so that all of us who attempt to be faithful to our calling as ministers of the Word may have a clearer understanding of the means whereby we fulfill our function as pastoral counselors."

The author begins with a chapter that establishes "the basis for the more detailed analyses that appear as each biblical theme is explored in relation to process in pastoral counseling." He finds "that the basic theme of the Bible is concerned with God, humankind, sin, and salvation and all parts of Scripture derive from and contribute to this central motif." There follow chapters on five "sub-themes," namely, "Initiative and Freedom," "Fear and Faith," "Conformity and Rebellion," "Death and Rebirth," "Risk and Redemption." Each is presented in terms of specific biblical narratives related to the sub-themes, their implications for pastoral counseling, and "pastoral interviews" that help focus the issues involved at the working counseling level. A brief "Epilogue" urges readers to move ahead individually in deeper exploration of the sub-themes presented and in development of their own sub-themes that may be of use in pastoral counseling. Several pages of chapter notes conclude the volume.

This is a useful and needed contribution to the renewed interest in biblical principles and ideas translatable into pastoral counseling procedures. The author's well known competence in the behavioral sciences is matched by his experience in pastoral ministry to produce a particularly valid and helpful effort.

William B. Oglesby, Jr., is professor of pastoral counseling at Union Theological Seminary in Richmond, Virginia. He is consultant and past president of the Virginia Institute of Pastoral Care. an author, teacher, and lecturer, Dr. Oglesby served pastorates in Louisiana and Arkansas from 1940 to 1950, when he accepted the position at Union Theological Seminary. He also served as president of the Association for Clinical Pastoral Education and chairman of the Professional Advisory Board charged with the pastoral care of church professionals in the Presbyterian Church, U.S. He is author of *With Wings as Eagles* and *Referral in Pastoral Counseling*; the latter was reviewed in the *Military Chaplain's Review* for Winter, 1980.

— William E. Paul, Jr.

The Traces of God in a Frequently Hostile World

Diogenes Allen

Cowley Publications, Cambridge, MA; 1981

In the light of the Christian claim that life can be wonderful, the fact that often it isn't remains a problem for many. Most of these persons—perhaps some who read this review—lack an acceptable way of managing life, feel the church isn't helpful enough, experience a diminution of faith from “the corrosive acid of intellectual examination,” and perhaps have a rather superficial belief regarding personal happiness that collapses when confronted by harsh realities.

Yet the frustrations and problems occasioned by the harsh realities of the world are not a contradiction of Christian truth. “The heart of Christianity is the living God who brings us joy and who can be present to us in the midst of dissatisfaction, frustration, and even the severest sufferings...These harsh realities...destroy sentimentality, including religious sentimentality. They do not destroy the foundation of all reality, the one who is above all that we can see, measure, and weigh.”

God makes contact with persons through his creation, the world, at numerous points of intersection of the plane of “divine reality” with the human plane. How awareness of this presence can be achieved and experienced is the intended purpose of this book, “For God comes to us not in spite of our dissatisfaction with our daily lives, but precisely because of it—we can find his love not only in what is lovely, pleasant, and good, but also in what is upsetting, frightening, and painful.”

Because the human imagination has difficulty picturing God, stress is often placed on phenomenal events as confirmation of his reality. But there are ideas that can assist in a different conceptualization of God as a reality who “makes himself available...on the human plane.” That is what this book explores, in “three main stages,” namely, preparation for recognizing a divine dimension in our world; second, the tension between “our response to divine love” and “our despair at human suffering,” examination of which offers “a deeper knowledge of God's love and may enable us to yield ourselves to it”; and third, the matter of personal behavior in the light of divine love, which is active and inspires “those who receive it” to share in that activity.

Allen draws on the ideas of Plato, Simone Weil, and Iulia de Beausobre as he develops his own ideas about “the Christian pilgrimage through adversity,” as the publisher's blurb puts it so succinctly. The result is a most helpful piece of religious philosophy about the redemptive possibilities in human suffering and practicing the presence of God in the midst of such suffering.

Diogenes Allen teaches philosophy at Princeton Theological Seminary. A Presbyterian pastor, he has lectured widely, taught adult education classes, and led retreats for both clergy and laity. Two of his earlier books are also concerned with aspects of the spiritual life, *Finding Our Father* and *Between Two Worlds*.

— William E. Paul, Jr.

Jews and Christians in Dialogue: New Testament Foundations

John Koenig

The Westminster Press, Philadelphia, PA; 1979

Like so many Christians in this post-Holocaust time, John Koenig is disturbed by the fact that some Jews "experience the New Testament as an anti-Semitic literature." He is aware of the scholarly efforts of Christian theologian Rosemary Ruether and Jewish professor Samuel Sandmel concerning this problem. In the "Foreword" of his book he declares his own position: "Although I have profited a great deal from the insights of Professors Ruether and Sandmel, I think they do not wrestle long enough with the complexities of the first Christian documents. Most of the prominent New Testament authors were Jews who continued to affirm their Jewishness even as they wrote about Jesus. Thus it seems necessary, from a historical point of view, to treat them as 'Jewish Christians' and to explore the full ambiguity of that title."

In support of his study, the author enlists the help of recent scholarship regarding the first century. He is confident that this will help Christians and Jews "to see in [the] New Testament a band of witnesses which, on the whole, proves far more pro-Jewish and pro-Judaistic than we imagine." He regards the New Testament writers as showing "a curious ambivalence about their mother religion. This results in contradictory statements about the continuing value of Judaism for Christians...and leaves us with the impression that while Jewish-Christian relations are addressed in the New Testament, they are never really 'settled'."

Koenig feels that this "lack of finality can work to benefit Jewish-Christian dialogue in our day." He sees Christians as continuing to accept the authority of the New Testament wherever there is "clarity and unanimity." Where there is neither, it becomes a matter of being open "to the guidance of the Holy Spirit." As he puts it: "God has not yet finished his 'new creation'." There is a probability that God's "ongoing redemption holds many surprises for us....At the very least, God's unfolding plan calls us to a constantly renewed mind about our New Testament sources. This will include a heightened sensitivity both to the undeniably hostile passages in our Scriptures and to those more numerous places which manifest a profound sympathy toward Jews and Judaism."

The book moves along through a succession of brief exegetical studies. The chapter headings reflect the nature of these: "Jesus and the First Church: At Home in Judaism"; "Paul: On the Way to Unity"; "Mark: A Jewish Gospel for Gentiles"; "Matthew: A Claim on Israel's Leadership"; "Luke-Acts: Roots in Israel's History"; "John: A Painful Break with Judaism." The final chapter, "Israel at the Heart of the Church," is a review of the author's conclusions, chapter by chapter, and how these support the "chief hypothesis: namely, that the New Testament as a whole, when understood historically, offers more resources than obstacles to those who value Jewish-Christian dialogue today." There follow chapter notes and a "Selected Bibliography."

This is an extremely helpful contribution to the ongoing Jewish-Christian dialogue. It helps to balance the work of Ruether and Sandmel without being polemical and obfuscating. Indeed, the book is an expansion of lectures delivered to the Princeton Seminar on Jews and Judaism in 1975; Jewish leaders in attendance urged the author to produce such an expansion in book form.

John Koenig is Professor of New Testament at General Theological Seminary in New York City. He has taught at Princeton Theological Seminary, Union Theological Seminary (NY), and St. John's University (NY). He is the author of *Charismata: God's Gifts for God's People*, reviewed in the *Military Chaplains' Review* for Fall 1978.

—William E. Paul, Jr.

The Struggle of Prayer

Donald G. Bloesch

Harper & Row, Publishers, San Francisco, CA; 1980

Saint Paul distinguished (in the *Epistle to the Romans*) between a carnal self and a spiritual self; the former pertained to a nonfaithful relationship, the author of this book about prayer apparently accepts that concept and seeks to strengthen the spiritual self," to delineate the outlines of an evangelical spirituality," in which prayer is perceived as the central factor with "a certain priority over the areas of spiritual life."

Specifically, the aim here is to "explore the differences and convergences between two types of spirituality: mysticism and biblical personalism," a subject begun "in two earlier books...: *The Crisis of Piety* and *The Ground of Certainty*." The author wishes to clarify "the issues that divide and unite these two spiritual outlooks." His personal orientation is "basically...in the tradition of the biblical prophets and the Protestant Reformation, which sees prayer not as *recitation* (as in formalistic religion) or *meditation* (as in mysticism) but as *dialogue* between a living God and the one who has been touched by his grace." He also has in mind to "counteract the current misunderstandings of prayer...." The book "is intended as a theology of prayer" rather than as a how-to-do-it guide.

The presentation opens with a consideration of the present prayer crisis, that is, the eclipse of "authentic biblical, evangelical prayer" and the drastic reinterpretation of "prayer and the whole of spirituality." Included here is reference to other voices also calling for "a rediscovery of the biblical meaning of prayer" and a reappraisal of "[m]ental prayer or meditation." The rest of the book offers antidotes to the crisis, for example, rediscovering "The Scriptural Basis of Prayer," "Dialogue with God," and the essential of all true prayer, "heartfelt supplication." There is an in-depth discussion of "[t]he relationship between Christian prayer and mysticism," as well as "Prayer and Action." A final chapter concerns "The Goal of Prayer," which is twofold: "...the glorification of God and the advancement of his kingdom," along with the "penultimate goals" of various spiritual and other gifts. There is provided a "Scripture Index," a "Name Index," and a "Subject Index," all of which contribute much to the usefulness of the book. Footnotes are gathered at the end of each chapter.

Dr. Bloesch acknowledges his particular "indebtedness to three great warriors of prayer: Martin Luther...; Richard Sibbes, noted Puritan preacher in late sixteenth and early seventeenth century England; and Peter Taylor Forsyth, British Congregationalist minister and theologian and modern heir of the Puritans (d. 1921)." John Calvin, Earl Barth, Augustine, Meister Eckhart, Jaques Ellul, Friedrich Heiler, and others are also cited, sometimes often, in these pages.

This is a solid reaffirmation—theological reaffirmation—of the priority of prayer—biblical, prophetic prayer—in the faithful relationship of the Christian to the Triune God, "truly evangelical spirituality." Christians of whatever theological stripe will do well to read and study this book.

Donald G. Gloesch is Professor of Systematic theology at Dubuque Theological Seminary in Iowa. He is author of some fifteen books, including *The Evangelical Renaissance*, *Wellsprings of Renewal*, and a two-volume study *Essentials of Evangelical Theology*. He is coauthor of *Christian Spirituality East and West* and coeditor of *The Orthodox Evangelicals*. He received his Ph.D. from the University of Chicago and has done postdoctoral work at the Universities of Oxford, Tuebingen, and Basel. He has served as President of the Midwest Division of the American Theological Society.

— — Willaim E. Paul, Jr.

Christian Religious Education

Thomas H. Groome

Harper & Row, Publishers, San Francisco, CA; 1980

Books concerned with religious education tend to be rather narrowly focused; most are meant to be teaching aids for specific denominational Sunday School instructors, teachers' manuals to facilitate work with students' study books. Occasionally—in fact—a scholarly effort is published and hailed as “a groundbreaking event” that promises to have genuine significance in the field for the next decade or two. In terms of a statement of a complete religious education theory, this book appears to be such a rare event.

The author quickly acknowledges his awareness “that there are no easy answers to the questions posed by the task of religious education.” He has experienced “the array of bandwagons that have come through promising easy solutions” and the disillusionment that follows each time. “We continue to search for the right technique or ‘how to do it,’ hoping that such will be on the next bandwagon. But it will not be there. There is no sure and simple technique....On the other hand, from my research and experience I have become equally convinced that there are a number of foundational questions which undergird the whole enterprise of education, including Christian religious education....At the intersection of theory and practice each would-be Christian religious educator must consciously answer these questions for himself or herself, and our sponsoring communities must answer for themselves. The degree of critical consciousness and intentionality we have about them will shape praxis of religious education.”

The “foundational questions” are six in number and “constitute the six parts of the book:

- Part I, The Nature of Christian Religious Education (the What)*
- Part II, The Purpose of Christian Religious Education (the Why)*
- Part III, The Context of Christian Religious Education (the Where)*
- Part IV, An Approach to Christian Religious Education: Shared Praxis (a How)*
- Part V, Readiness for Christian Religious Education by Shared Praxis (the When)*
- Part VI, The Copartners in Christian Religious Education (the Who)."*

The author emphasizes his personal preference for and use of “a shared praxis approach to Christian religious education,” but disclaims an intention to use this book “exclusively as an argument for or an explanation of” such an approach. Neither does he intend to present his proposed responses “to these six foundational issues...as a final word for either [himself] or [his] readers....[His] very commitment to the truth that is in these responses requires that [his own] positions continue to develop and expand.”

Dr. Groome notes that his own religious tradition is Catholic Christian, which accounts for the overall flavor of what he has to say. He expresses the hope, however, that “[his] reflections can strike resonant notes in the hearts of religious educators from other traditions, especially from the Jewish tradition.” After asserting that he writes for “any religious educator who is interested in raising and reflecting on such foundational issues” as his book presents, he delivers this attractively profound precis of the effort: “The very journey to maturity of faith itself demands a struggle and a certain ‘wrestling.’ To come to religious identity requires that we wrestle, like Jacob of old, with ourselves, with our past, with our present, with our future, and even with our God (see Gen. 32:23-33). The educational process that attempts to sponsor people toward maturity of faith can be expected to entail a similar kind of struggle. Our wrestling must be at the level of foundational issues and questions posed by the enterprise itself. Our ways of responding will vary from one point in our pilgrimage to

another, but the issues are abiding. Our responses should be informed not only by our own experience and insights, but also by the insights of the generations of educators who have gone before us, even as we hope our efforts will be worthy of inheritance by those who come after us. Only by holding our past traditions, our present opportunities, and our future possibilities in fruitful tension can we fulfill our responsibility as educators in our time and be faithful to 'the truth handed down.' But holding them in fruitful tension requires that we do our own share of wrestling. That will continue until the coming of God's reign in its fullness."

This is a finely wrought piece of work. It incorporates features of some of the best thinking and scholarship of selected religious, philosophical, pedagogical, psychological, and sociological luminaries, past and present; the "Bibliography" offers a comprehensive roster of the names. New and useful conceptualizations of some very old ideas are presented; key words are repristinated, so to speak, and restored to "consistent and historical meaning"; there is attention given to critical modern issues such as liberation, integrity of faith, religious experience, socialization, tradition, and others. At the same time there is constant awareness of the centrality of church, school, and family throughout the book. The author shines through as an erudite, engaging teacher as well as a competent theorist; he maintains a nice balance between constructive and controversial criticism.

This is a book for every chaplain. It deserves serious attention and ought to be shared and discussed with religious education persons. It belongs in every chapel library.

Thomas H. Groome holds an M.A. in Religious Education from Fordham University and an Ed.D. in Religion and Education from the joint doctoral program of Union Theological Seminary and Columbia Teachers College, New York. He has published widely in religious education journals, including *Lumen Vitae*, *Religious Education*, *The Living Light*, and *PACE*. He has also lectured throughout the United States, and in Canada, Ireland, and Australia. He currently teaches religious education and theology at the Institute of Religious Education and Pastoral Ministry, Boston College.

—William E. Paul, Jr.

Wheel Within the Wheel

Richard G. Hutcheson, Jr.

John Knox Press, Atlanta, GA; 1979

Richard Hutcheson sees a management crisis in today's church. As the subtitle of his book indicates, there is a need for "Confronting the Management Crisis of the Pluralistic Church." He writes to help in that confrontation. The book is not about a systematic theology of management; instead, it is one person's attempt to "wrestle with the apparent theological contradictions between [his] two areas of 'professional expertise' [i.e., management and ministry]; and to deal practically with the application of management techniques in the church from [his] particular theological perspective." For the author, "the uniqueness of the church, which is centered in the active presence of the Holy Spirit," is the fundamental issue. His title comes from the old spiritual about "one of Ezekiel's visions in terms of the wheel within the wheel. The big wheel of church organization runs by faith. The little wheel within it—its uniqueness and its source of power—runs by the grace of God. 'A wheel in a wheel, way in the middle of the air.'"

Hutcheson begins with an overview of "the organization-mindedness of the contemporary church." He includes some of the organizational history of the church and traces the modern "secular sources of the organizational and managerial techniques so popular in the church today." He then takes an analytical look at assumptions about "the goal-seeking nature of all organizations" that is basic to such techniques and the effects of applying such

assumptions to the church as an organization. He sees "two pervasive trends [in] American society in the managerial age: bureaucracy and professionalization"; and he reports on the effect of these trends as well as "the effect of the managerial age on denominations, ministers and congregations." The third and last part of the book examines "practical applications of management theory and techniques in the unique organization that is the church." Here is emphasized the author's "theological perspective which sees the presence of the Holy Spirit as both the organizational uniqueness and the organizational power of the church." The practical matters considered include "organizational leadership issues as they apply to ministers...., funding issues in terms of the doctrine of stewardship, and...evaluation processes in the church setting, [plus] some of the most popular applied techniques." The entire book is permeated by the author's consistent effort to "preserve the very real tension between the unique, transcendent nature of the church, as an organization established by Christ, 'managed' by God, and empowered by the continuing presence of the Holy Spirit, and the equally real nature of the church as a human organization, made up of fallible and sinful people, subject to the same human dynamics, problems, and needs as all other organizations."

Chaplains, nearly all of whom have some experience with "OD, MBO, and PPBS in the Church," really ought to read this book. It offers some necessary correctives, some extremely useful insights, and a sensible "philosophy" regarding management and managerial roles. It will also help to keep a balanced perspective between the ministerial and management roles.

Richard G. Hutcheson, Jr., is Chairperson, Office of Review and Evaluation for the General Assembly of the Presbyterian Church, U.S. He has over thirty years of experience in the administration of the church—as pastor, Navy chaplain, and presbytery executive. He is also the author of *Churches and the Chaplaincy*.

—William E. Paul, Jr.

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